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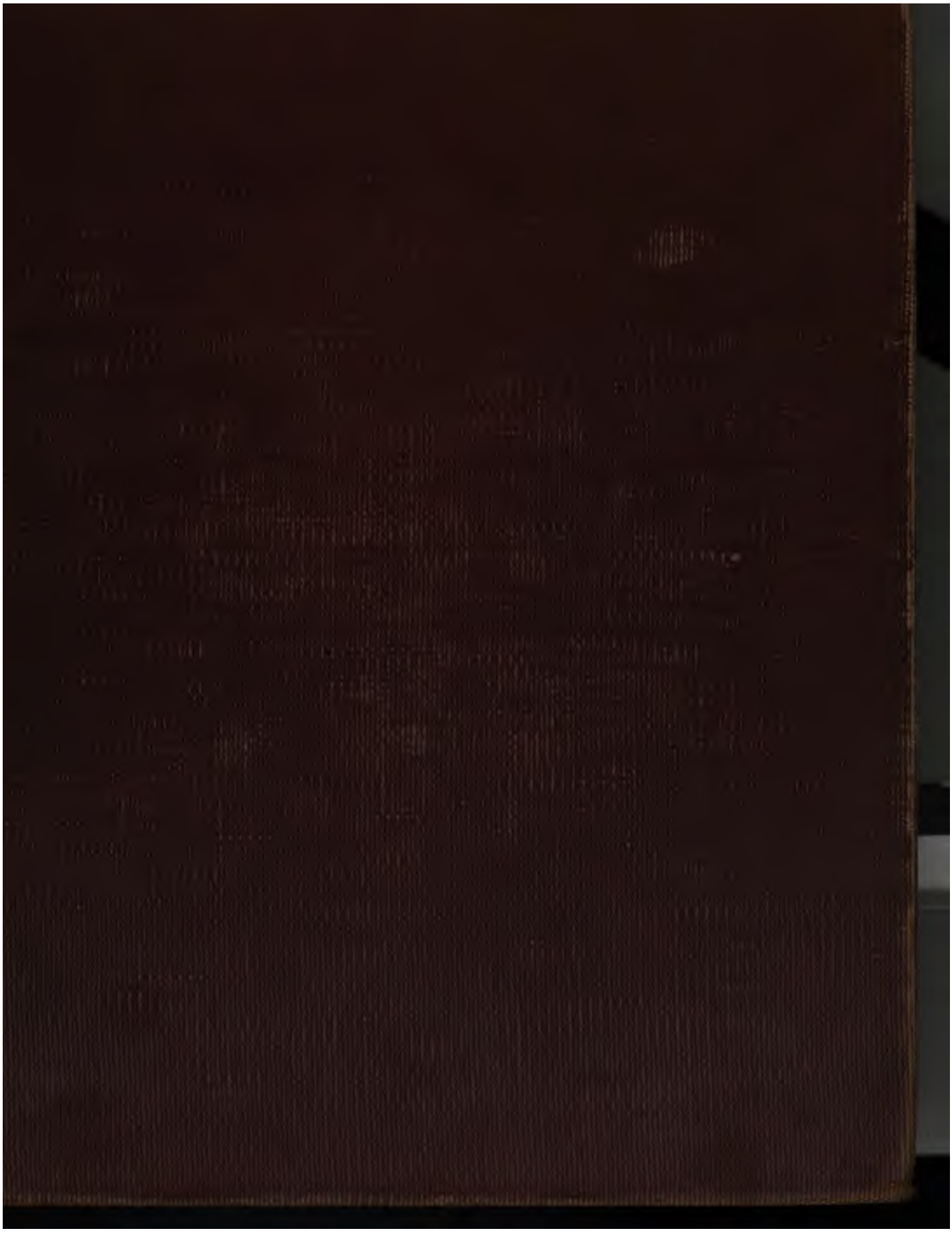
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THE

COMPLETE WORKS

OF

THOMAS LODGE



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22 ANN STREET.

THE

COMPLETE WORKS

OF

THOMAS LODGE

[1580-1623?]

NOW FIRST COLLECTED

VOLUME SECOND



PRINTED FOR THE HUNTERIAN CLUB

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~~Enq. Sec. 1342~~
~~1144.5~~ 1144.35
1877, Sec. 5 – 1884, Div. 3.

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THE
Famous, true and hi-

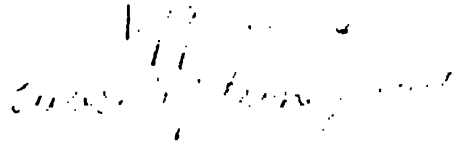
ſtoricall life of *Robert* ſecond Duke *of* Normandy, *ſurnamed for* his monſtrous birth and behauiour, *Robin* the Diuell.

VVherein is contained his diſſolute life in his youth, his deuout reconcilement and vertues in his age: Interlaced with many ſtraunge and miraculous aduentures. Wherein are both cauſes of profite, and manie conceits of pleaſure.

By *T. L. G.*



Imprinted at London for *N. L.* and *Iohn Buſbie*, and are to be ſold at the Weſt dore of Paules. 1591.



To the worſhipfull and true Mœcenas *of learning, M. Thomas Smith,* T. L. G. *wiſheth* all aboundance of worldly fortunes in this life, *and the benefites of heauenly felicitie in the* life to come.

Seeing in theſe our days, men rather ſeeke the increaſe of tranſitorie wealth, than the knowledge of deuine wiſedome, preferring ſtuffed baggs, before ſtudious bookes, their pounds, before precepts, looſing the true ritches of the minde, to leuell at the tranſitorie allurements of this world, feeding fooles with figgs, and philoſophers with ſkoutes; I haue among the multitudes of theſe men, made choice of your Worſhip for my Patron and Mœcenas, who of a farre more happy nature with Theodoſius, *honour* Appian, *and ſeeing learning almoſt ſuppreſſed with contempt, or diſcountenanced with neglect, haue in this famous Citie (like a vertuous member of the ſame) begun to exile ignorance, to reuiue artes: knowing* Ladiſlaus *reaſons to be of force, that Citizens who are vnlettered, are leſſe than men, or rather (as* Frederick *the Emperour was wont to ſay) manlike beaſtes. Which vertuous indeuor of yours (worthie both your name and fortune) ſhall in time to come more aduance you, than they who tooth and nayle labour to purchaſe lands, which ordinarily periſh through their heires lauiſhnes. It is true fame which is gotten by vertue, & perfect vertue to maintaine learning; which is ſo kinde to thoſe that ſeeke after it, that in all changes of fortune, in all miſeries of this life, and caſualties whatſoeuer, it prepareth the mind, & preuenteth miſhaps. And leaſt I among the poore Tirones of learning, who deſire the increaſe therof with the moſt, though deſerue therein with the leaſt, ſhould ſeeme to forget this eſpecially and ingrafted vertue ſo admirably beſtowed vpõ your worſhip, I haue thought good to preſent you with a rude and homely written hiſtory, which if with like regard you ſhall accept, as* Alphonſus *did the ſilly Satires of* Philelphus, *I doubt not but in ſhort time to publiſh that vnder your name, which ſhall not only merit and deſerue your acceptance, but alſo mightely profit all ſuch as are ſtudious in all ſorts of learning. Till when, I moſt humbly commend me, deſiring your Worſhip moſt earneſtly to proſecute your vertuous enterpriſes, beſeeching God to proſper you in them and all other, to the aduancement of Letters. From my Chamber 2. Maij. 1591.*

Your Worſhips to commaund,
T. L. G.

To the curteous Reader whatſoeuer.

GEntlemen, I haue vppon the earneſt requeſt of ſome my good friends, drawne out of the old and ancient antiquaries, the true life of *Robert* ſecond Duke of *Normandie*, (ſurnamed for his youthfull imperfections, *Robin* the Diuell) wherein I ſtand not ſo much on the termes, as the trueth, publiſhing as much as I haue read, and not ſo much as they haue written. The Loadſtarres that directed me in my courſe, if they haue colours and no counterfeit, doo me right to ſay they ſet down coulors without counterfeit: yet many things haue happened in times paſt, incredible in our age, and in our age ſuch things haue falne out, as had our fathers knowne they had meruailed: It onely behoueth vs to applie all things that tend to good, to their end, which is vertue, and eſteeme them; to intend all things that are bad, to their end, which is vice, and eſchue them. So ſhall we in reading reape that fruit, that impoſsible things ſhall be referred to God, and poſsible ordered to our amends. Farewell.

T. L. G.



The famous, true, and hiſtoricall life of *Robert*, ſecond Duke of *Normandie*.

IN the populous and plentifull Dukedome of *Normandie*, (in times paſt called *Neuſtria*) at ſuch time as PEPIN the Father of the great King CHARLEMAIGNE gouerned the flouriſhing Kingdome of *Fraunce*, AUBERT the firſt Duke of that Countrey, by ſome ſuppoſed to be RON of *Denmarke*, began to ſignorize in the fame about the yeare of our Lord 750. a Prince by nature affable, in nurture fortunate, as glorious for his Conqueſts, as gratious in his curteſies, enterpriſing his attempts with METELLUS conſtancie, and finiſhing the fame with ALEXANDERS fortune: who being in yeares youthfull, in perſon comlie, in diſcourſe pleaſant, in ritches mightie, was ſought vnto by diuers Princes, who intended by inferting him into their linage, the better to aſſure themſelues in their liuelyhoodes. Among the reſt, the worthie Duke of *Burgundie* wrought ſo earneſtly, and perſwaded ſo effectually, that AUBERT at laſt accepted his faire ſiſter YNDA or EDITHA for his wife, a Princeſſe in whome nature planted as much excellence, as amiableneſſe, tempering the gifts of fortune and y^e^ mind with ſuch equabilitie, that her goods ſeemed great in reſpect of her goodnes, and her goodnes more great, in that ſhe had goods: for as the mightie inun-

dations of *Nilus* make the riuer more famous, ſo abilitie vnited with bountie, and a liberall hand with a mercifull hart, do greatly aſſiſt in cauſes of honor. Theſe two princely cooples ordained by deſteny to high deſaſters, though their affluence of riches promiſed them felicitie, yet the influence of the heauens intimated their aduerſitie; for hauing great ſignories to bequeath, they had no heires to enioy, accompting this for their only croſſe, that they were without children: many were their vowes, but to no auayle; many their prayers, but to little purpoſe; if phiſick might haue made fruitfull, EDITHA had been a Mother; if great ſumms could haue purchaſt yong ſonnes, AUBERT had been a Father. Seuen yeares and more liued they in this ſort, the one careleſſe of loues delight, the other comfortleſſe in that ſhe was barraine, till on a prefixed Saterday, when Nature had powred all her treaſures on the earth, FLORA powdered all the medowes with flowres, when the louefick ZEPHIRUS ſoftly breathed, and the tender leaues ſweetly bowed, when the ſunne played with the waue, & the waue dallyed with the ſunne, both enioying an equal ſimpathy of ſolace, Duke AUBERT (who from his youth vpwarde was meruailouſly delighted in y^e^ chaſe) accompanyed with his faire Ducheſſe, departed out of his Capitall Citie of *Roan*, to take his paſtance in the Forreſt. EDITHA (by deuine ordinance) was that day attired, as if ſhe intended to wooe LUCINA to graunt a Sonne, and winne the Norman Duke to get a Sonne. Her hayre, in ſtead of gould to grace it, was goulden exceeding gould, more finer than the thrid wherewith ARACHNE wrought her loombe, more ſofter than the bed of Roſes, wherein y^e^ Morning playd with CEPHALUS. Bound it was after a careleſſe manner, as if diſdayning that ſo rare beauties ſhould be impriſoned, but pleyted in ſuch ſort, as if Nature ſhould make a laborinth for Loue, Loue could not wiſh a ſweeter laborinth. Midſt euery pleight were certayne ſpheares of Pearles and Diamonds, which with the excellencie of their pureneſſe, gaue no little grace to her hayres perfection: her browes not ſo hard as Iuorie, but more whiter,

ter, intermedled with ſome delicate vermilion, her eyes in puritie like the Carbunckle, lightning y^e^ darkeſt thoughts in effect like the Loadſtone, drawing the moſt indurate harts, concluding all paſſions in themſelues, in that they were the rootes of paſſions: her cheekes like two orbes of rubies participating the whitenes of the Lillie, her lips reſembling the Roſes, being limits of more wonder than either toong can expreſſe, or eye behold. Oh how may men that ſurfet in conceit, expreſſe in pen! Suppoſe the attire anſwerable to the perſon, the perſon excéeding report, and in a word imagine AUBERTS happines, who might behold ſo faire, and enioy ſo faire, and looking on the outward perfections, boldly auer this:

Quæ latent meliora puto.

In this ſort both theſe Princes rode together, till ſuch time as their traine had rowſed a mightie Hart, and vncoopled their howndes, when each one intentiuely followed the game, inforcing himſelfe either to ſhewe his good horſemanſhip, or woodmanſhip, the rocks reſounded with the cryes, the woods ecchoed at their clamours. In this ſort ſpent they the morning, till about Nooneſteede, when the Sunne was in the South, at that time ſhining in his greateſt mightines, AUBERT being attainted with heate, entered the thickeſt of the wood, hoping to obtaine ſome cold ſhelter, where he might reſt himſelfe for a while, and rid himſelfe of his wearynes. But the further he walked, the more was his wonder, for on euery ſide Nature had been ſo prodigall of hir power, that the eye could not behold too much, nor the thought imagin ſo much. Heere ſaw he a faire delicious brooke, recording muſick in his courſe, being chriſtall in cleerenes, enuironed with faire Ceders ſo orderly aranged, as Arte could not in more excellence exemplifie the effects of perfection. On that ſide a cloſed Arbor beawtifyed with Roſes, paued with Violets, on the top whereof, the byrds with melodious muſick animated the flowres, and the flowres aſſiſted by the Weſterne

coole wyndes, ſeemed to daunce for delight, and to floriſh. Heere within for the ſelfeſame occaſion of refection, EDITHA had withdrawne her ſelfe, who in her ſolitarineſſe, bethinking her ſelfe of her fortunes, her decaying beawtie, her deteſted barrainneſſe, the loſt labor of her huſband, the laſt limmit of her happineſſe, her imperfection the period of hys pleaſure, hys penſiueneſſe the onely fruite of her imperfection, in theſe tearmes bitterly bemoned her ſelfe, whilſt AUBERT little ſuſpecting her preſence, yet willing to heare the ſequell of her feminine complaint, cloſely ſhrowded himſelfe neere the Arbor, whilſt in this ſort ſhe deſperatly complayned. O Nature, too naturall vnto ſome, but too negligent on my behalfe, who yeelding the baſeſt tree his bloſſome, the talleſt pine his apple, the weakeſt ſtalke his flowre, the waſted fielde his ſpring, haſt bequeathed increaſe to all things, and bereaued me of increaſe: thou haſt made mee faire, but vnfortunate, a Princeſſe, but impregnant, making me in deſire as ritch as any, in defect as wretched as the moſt. Oh, hadſt thou been as fauourable to mee as to the Lioneſſe, in bequeathing me one princely ſonne, I might then haue exclaimed on Deſtenie, if I had loſt him, and not haue diſclaimed delight, in that I euer lack him. But thou art like the veruen (Nature) poyſon one wayes, and pleaſure an other, feeding me with grapes in ſhewe lyke to DARIUS Vine, but not in ſubſtance, lyke thoſe of *Vermandois*. Thou art a partiall miſtreſſe, pleaſed in thy ſecrecie, peremptorie in thy ſeueritie. But why blame I Nature, and accuſe not Fortune? ſhe is the miſtreſſe of tyme, and the miniſter of tiranny, ſupplanting Nature in ſome things, and deſert in all things. But why blame I Fortune, who is only actiue in mutabilities of eſtate, not in hidden cauſes of Nature. You are they (O Deſtenies) whome neyther teares may attaint, prayers perſwade, vowes preuent, or ſighes prouoke: you haue made Nature a ſtepdame, ordayned Fortune my foe, and by your ſecret influence, haue preuented my deſired fauours.

Alas

Alas poore vnhappie Ladie, borne to neglect, bewitched with neceſſities, why liue I to bée a byword of the world for my barraineſſe? O my Soule, were Death as partiall, as thou impatient, he could not be ſo forward to deſtroy, as thou to dye. In this ſort with many bitter ſighes, ſhe abruptlie finiſhed, waſhing her louely viſage with lukewarme teares, beating her amiable breaſts with bitter ſtrokes, till finally ſhee burſt out into this finall outrage. Well you heauens, ſince you neglect me, I reſpect you not, if God vouchſafe me no ſonne, the Deuill ſend me one, ſo, though my woomb be wretched in bearing, yet happely I ſhall eſcape the ſcandale of vnfruitfulnes.

AUBERT not able to endure any longer to heare her lament, brake off her impious diſcourſe by his vnexpected preſence, where beholding his beloued EDITHA bathed in teares, ſubdued with ſighes, and bluſhing for that ſhe was bewrayed, he thus began to comfort her.

Ah my EDITHA, the Creature muſt not warre with the Creator, nor expoſtulate vnkindneſſe with God, who beſtoweth mercies for good deſerts, and miſeries for neglect of duetie, he is not tyed to our will, but we ordered by his power, ſooner ſauouring thoſe by whome hee is feared, than ſuch who would force Deſtenie, which will not be defrauded. What though my Princeſſe thou art Childleſſe, yet art thou not comfortleſſe? What though as yet diſpoſſeſſed of a Sonne, yet not diſappointed of thy hope? The Trees that are longeſt in growth, are faſteſt in roote, where as Flowres haue but their mornings flouriſh, and their euenings funerall. Thou art yet yong, and meete for increaſe, faire and fit for fancie, ordained before thou be a Matron, to become a Mother. Frollick EDITHA, me thincks I ſee a Babe ſucking at theſe breaſtes, an Infant dallying in this boſome, and a Sonne, who ſhall pay thée with as many ſmiles, as thou haſt been pained with millions of ſighes: ſo ſaying, he ſweetlie embraced her, and finding a fit oportunitie wherein both he and ſhe might communicate their

ſancies, he dried vp the teares from her eyes with his kiſſes, and foulding his armes about her necke, left ſuch a pledge with her of her moſt deſired pleaſure, that as the moſt Hiſtoriographers auerre, hee in that place begat her with childe. After many their delicious encounteries, and interchaunge of affections, they both of them aroſe and went to horſe, and were no ſooner iſſued frō the thicket, but they met with their whole traine, who preſented the Duke and Dutches with the pray they had taken, which kind couple in returning homewards with priuie ſmiles diſcouered their pleaſant paſtimes. The Duke reioycing to ſee his Princeſſe merrie, EDITHA ioyfull in that ſhe hoped to be a mother.

How Aubert *by the commaundement of* Pepin *King of* Fraunce, *was vpon his returne ſent to warre in the ayde of the* Loraynes *againſt the* Vermandois, *and how at his returne from the warre,* Robert *his ſonne was borne, who for his villanies was ſurnamed the Diuell.*

NO ſooner was AUBERT returned to his Court, but certaine meſſengers ſaluted him with letters of credence from King PEPIN, crauing his ayde in the behalfe of the *Loraynes* againſt *Vermandoies.* The noble Duke being naturally inclined to famous exploites, not effeminate pleaſures, reioyced at this occaſion, and taking kinde leaue of his Dutcheſſe, he leuied his men at armes, marching by long iornies ſo ſpeedilie, till at laſt he arriued where both the battailes were pitched in ſight of one another, his preſent aſſiſtance encreaſed the hope of the *Loraynes,* and ruinated the hearts of the *Vermandoies,* who thet night diſlodged themſelues in ſecret, ſeeking all occaſions of delay, whereby they might either weaken their enemie, or ſtrengthen their armie. Fiue moneths and more dallied they the time with light ſkirmiſhes, wherein Fortune now ſmiled on the one part, now laughed on the other, but AUBERT who deteſted delaies, and by their protraction ſuſpected their policie, ſo inceſſantly incenſed

cenſed the armie of the *Loraynes*, that finally they diſolued either to decide the controuerſie in fight, or die in the enterpriſe: ſo that following y^e^ *Vermandoies*, into what place ſoeuer they withdrewe themſelues, at laſt they incloſed the Enemie in a faire plaine encompaſſed with high hills, where was neither hope of flight, nor expectation of delay, whereupon both the aduerſarie hoaſts vpon a prefixed day encountered, where the *Loraynes* had the victorie, loſing onely ſixe hundred men in the battaile, and the *Vermandoies*, beſide thoſe that were taken priſoners, loſt the flower of their Nobilitie, beſide nine thouſand Commoners who fell in that fight. But AUBERTS courage was of no ſmall expectation in this encounterie, for with his owne hand he ſlewe the Generall on the aduerſe partie, and renting the Colours from the ſtaffe, trampled it vnder the feete of his horſe in contempt of his maligners. The *Loraines* in this ſort being Lords, after they had raunſomed their priſoners, and concluded their peace, returned to their countries, and AUBERT no leſſe inriched than honoured, returned to his Citie of *Roan*, where diſcharging his traine of Souldiers, hée intended his accuſtomed pleaſures.

But EDITHA during the abſence of her huſband, was ſo fortunate and fruitfull after their laſt intercourſe, that ſhe increaſed daylie, and at laſt the quickning babe in her wombe, depriued her of all her wonted ſuſpect: but at ſuch time as y^e^ Duke was returned, and the appoynted time of her deliuerie expected, the heauens intimating ſome prodigious ſequell, were afflicted with continuall thunders, the earth ſhooke as if amazed at Nature, the lightnings flaſhed with great furie, and midſt all theſe Commotions EDITHA was brought a bed of a ſonne, who by his fathers ordinance was in great pompe carried to the Church of S. OWENS in *Roan*, and chriſtened by the name of ROBERT. This infant in his ſwathing cloutes, gaue certaine teſtimonie of his future outrages, for being borne beyond the cuſtome of nature with all his teeth, according to the opinion of the Hiſtoriographers, was inchaunted, for in ſtead of drawing nutriment from his Nurſe, hee bit off her nipples,

nipples, and being kiſſed in the cradle by the Ladie of *Sanſernes*, hee bit off her noſe; in his foode he was rauenous; in his faſhions & behauiour rigorous; in ſtead of his infantly cries, vſed ſeuere ſmiles, planting in his parents more occaſion of ſuſpition, than cauſe of hope. At ſeauen yeares of age his mother diligently intending his amendes, ſought out a man of good life and great learning, who might inſtruct him in the feare of GOD, and reſolue him in the ſecrets of Arts, ſhe accompanied him with his equalles in birth, his companions in ſtudie, leauing no meanes vnſought to reclaime him, nor perſwaſions vnapplied to reforme him: but as the Oke ſooner breaketh than boweth, and the Sallowe being bowed in the twig is crooked in the tree: ſo ROBERT by nature inclined to vice, coulde in no wiſe bee induced by aduice; hee was in wit pregnant, but applied the ſame to looſenes, reioycing as much at diueliſhnes as other in their doctrine; in reading the Poets he deſpiſed the precepts of worth, and delighted in the poems of wantounes; hee was eloquent, but in impietie; diligent, but in miſchiefe, hauing nothing in more eſtimate than murther, flying nothing more earneſtly than modeſtie: and in regard of this his intemperance, it was by ſome ſuppoſed that his mother at ſuch time as he was begotten was inchaunted; each one ſeeing his inclination fled him as a Serpent, his equals he baniſhed from him with buffetings, his elders with reuilings, hauing neither feare of God nor regarde of godlines. If his mother wept to ſee his wretchedneſſe, he became more wicked: if AUBERT ſought to reconcile him with good counſailes, he laboured the more to defile himſelfe with larcenies and cruelties, yea ſuch and ſo many were his miſchiefes, that it was wondered at, y^{t} the earth did not ſink vnder him in reſpect of his vngratiouſneſſe, no one of his fellowes eſcaped from him vnwounded. Hearing his Tutor one day diſcourſing vpon the nature of *Cicuta*, he gaue diligent attention to his doctrine, and finding out the ſimple, he prepared the ſame according as hee was inſtructed, and preſented it to his maſters ſonne a childe of rare towardneſſe, who no ſooner taſted thereof,

thereof, but with vehement and bitter agonies gaue vp the ghoſt: the father wonderfully aſtoniſhed at this action, and inquiring the cauſe of him with many pitifull bemonings, he receaued this anſwer.

Maſter (ſayd he) I haue but put in practiſe that which you haue taught me in precept, and ſince I find you a man of ſuch credite, I will boldly write vnder your leſſon *probatum eſt*: he was naturally inclined to intort all good principles of Philoſophy, and to apply the earneſt ſecrets of antiquitie to notable inſolencie; hee diſſembled moſt holines when hee was irreligious, ſuppoſing it vertue to inuent ſinne, and ſhame to be ignorant in ſinne: his prouident Tutor knowing (as the Prouerbe runneth) the Tree by his fruite, the Lyon by his naile, and the Crocadile by his teare, knowing by daylie experience that too much impunitie is the cauſe of too much impietie, that it is eaſier to ſtop the riuer in the ſpring, than withſtand it in the ſtreame, that the Lyon reſtrayned being a whelpe, is tractable in his greateſt yeares; that Cuſtome was a meane, if not to ſubdue, yet to alter Nature, thought good by crueltie to correct that, which by lenitie hee could not confound: for which cauſe ſeeing that gentle admonition preuailed nothing, he exchanged his ſtrict perſwaſions to ſterne lookes, his ſound rudiments to ſharp rigor, hoping to recouer that by diſpling, which he could not reforme by diſcipline. But as their labour is fruſtrate who ſeeke to bring *Caucaſus* into a plaine, to bereaue *India* of gems, *Candia* of oyles, *Cochim* of pepper, or *Hibla* of honey: ſo where the vnreformable worke of Nature is grounded in peremptorie wickedneſſe, it is impoſſible either to deſtroy or diſanull the effects thereof, according to the opinion of the Poet:

Naturam expellas furca licet vſq. recurrit.

For, giuing him ordinarie correction at one time for an erronious offence which he had committed, in ſtead of ſubmiſſion and acknowledgement of his miſdéedes, he intentiuely imployed himſelfe to murther, and finding his Maiſter one day aſléepe, he priuily tooke his penknife and cut his throate,

C ſmiling-

ſmilingly concluding his impietie in this ſort.

Ille mihi feriendus aper.

But as they that paint the Image of VENUS ſhaddowe her excellence, by depicturing her backe parts, pretending either a ſecret inſinuation of their owne admiration, or her mightines; ſo in laying theſe looſe colours of ROBINS miſgouernance, I rather inforce wounder in my ſelfe to write them, than credite with thoſe that ſhall reade them, who conuerſing and daylie reading the *Norman* antiquaries, ſhall finde farre more of his youthly inſolence, than is here ſet downe, euery way beyond beleefe, yet no way differing from the trueth.

How Duke Aubert *and* Editha *called* Robert *their ſonne to the Court, where by his mothers perſwaſion he was admitted to the Order of Knighthood.*

THe rumour of the yong Princes outrages were no ſooner ſpred throughout the Court, but AUBERT heauelie agréeued at his ſonnes miſdeedes, and EDITHA becomming welny deſperate of his amends, with heauie hearts called the yong man to their preſence, where the olde man ſhewing the ſeueritie of a Prince in his lookes, but the ſinceritie of a father in his laments, began in this manner to ſchoole his ſonne, whilſt EDITHA was wholly giuen ouer to ſorrow. Vngracious and vngodly yong man (ſayd he) who in thy cradle portendeſt thy future indiſcretion, and in the ripenes of thine age ſheweſt the raſhnes of thy nature, that makeſt my title of ſignorie, thy priuiledge of ſinne, and my lawe, the occaſion of thy looſenes: Is this thy reward for thy mothers care? thy care for thy fathers comfort, to exempt thy ſelfe of all grace, to exemplifie in mee all griefe. Ahlas haples Prince that I am, reduced to al extreames, ſhould I puniſh thee according to thy ſinne, I ſhould depriue my ſelfe of mine onely ſolace, and in not puniſhing thy murthers, I am as it were agent in thy maſſacres. Oh vaine youth, if thy ſtudies were anſwerable to thy eſtate, and thy wiſedome equall to thy wit, thou mightſt

mightſt perceaue that thy deſaſter is the deſolation of this Eſtate, and the more my people hope of ſucceſſion, ſo much they feare thy fatall confuſion. The Cockatrice killed in the ſhell, quelleth not being a Serpent: the Tyger tamed being a whelpe, teareth not being growne great; and were there hope to reſtraine thee beeing young, there were ſome better hope of regarde in thine age. But as SEMYRAMIS miraculous birth, ſhewed her meruailous buriall; ſo thy vnreuerent behauiours in theſe yeares, are very Oracles of thy tyrannies in time to come, ſo that reaſon councelleth me rather to cut thee off in the twig, than indure thee in the tree. Oh curſed youth, I ſee by thy careleſſe ſmiles, the contempt of my counſailes, and woe bée to the time that I begat thee, ſince wilfull ignorance doth ſo much beguile thee: but ſtay thy hand, or looſe thy head, trouble me no more with ſuch complaints, leaſt I cut thee ſhort in thy complots; and ſince thou art negligent of my rudiments, aſſure thy ſelfe I will be vnnaturall in my reuenge. After he had expoſtulated with him in this manner, he ſodainly departed, and entered his priuie Cloſet, where as he ſat ſo amazed with griefe, and amated at his vngraciouſneſſe, as had not EDITHA followed him, and with amiable perſwaſions, animated him with hope, he had ſurely in that extaſie miſerably ended his old yeares. But ROBERT in ſtead of repenting his offences, began to renewe his follies, quarrelling with his fathers guard, in ſuch maner, that euery man knowing his natural inclination, fled his companie as being a monſter among men. If any graue olde man came néere him attempting to counſaile him, after hee pretended ſome diligent attention for a while, he ſodainly tooke out his knife, and cut of his beard: ſatiſfying the partie wronged with this *Ironicall* reaſon:

Quæ ſuperflua ſunt, abſcindenda ſunt.

Whileſt in this manner he miſgouerned himſelfe among the Courtiers, EDITHA was not vnbuſied in the Cloſet, but ſo laboured her huſband by intreaties and teares, that (ſince ROBERT her ſonne was about 21. yeares of age, and able to beare

armes) he at laſt cõſented to grant him the Order of Knighthood, alleaging theſe reaſons, that honours are the ſpurres of vertue, and natures that are forward in wickedneſſe, by conuerſing with the vertuous are reformed; nought left ſhe vnſought that might inſinuate, nothing vnreported that could perſwade. To bee bréefe, the prefixed day of his Knighthood was appoynted, & his armes were deliuered him: the Nobles of the Countrie were aſſembled, the Ladies were orderly enuited: neither did AUBERT ſpare any coſt to ſhewe his magnificence, or EDITHA any counſailes to reforme ROBERTS mind, but calling him apart into her priuie Chamber, ſhe began in this manner to aduiſe him.

If my ſecret complaints (thou ſinfull yong man) had not more effect to mittigate the heauens, than to mooue thee, I would drie them vp and defie thee, but ſince they are pitious and reſpect prayers, I will weepe for thee to winne them to thee, in hope they will be as ſauourable in mercie, as I am forward in moane: Oh more obſtinate than the Northern wind, more indurate than ye hard Marble, more cruell than ye *Libian* Lyoneſſe, more peruerſe than ye *Lidian* tyrant; thou haſt open eares to conceaue miſchiefe, but a dull heart to conſider of modeſtie, I ſee thy repyning lookes, thy reprouable leudnes, thou deſpiſeſt to heare my prayers, or harbor my precepts. Ah ROBIN, hath the care of obedience no force, the credite of a mother no ſauour, or art thou proude to ſee me wofull, or pleaſed to ſeeke out my wretchedneſſe? Thou knoweſt that by nature thou art néere me, that thy follie is my fall, thy vaine deedes, my very vndoing: if then thou haue care of my life, yéeld ſome reſpect vnto my leſſons; thou art now ſtept in yeares, & haſt iudgement to diſcerne errors, now call thy ſelfe home, and record thine olde wickedneſſe, amende thy life, meditate on thy looſenes, caſt a reyne on thy nature, conceit the reaſon of nurture, better is a meane life in vertue, than an high eſtate in vice: Haſt thou offended in thy youth? the miſdeede is ordinarie: Wilt thou amend in age? oh the action is honorable: I coniure thee my ſonne by theſe deuout teares, by theſe deuote

uote intreates, by the name of thy mother, by the neceſſitie of obedience, to exchange thy exceſſe to mediocritie; thy murther to modeſtie, thy vntowardneſſe to ſtaiedneſſe, and prepare thy ſelfe to accept the Order of Knighthood which thy father will beſtowe on thee on to morrowe day, being the feaſt of the natiuitie of S. IOHN BAPTIST, for armes I will furniſh thee, for attendants I will ſend them thee, onely prepare thy ſelfe preſently to watch in the Abbey of S. PETERS, (at this day called S. OWENS in *Roan*) and bethinke thée ſo to behaue thy ſelfe, that thy father may haue comfort and I content.

ROBERT by ſome naturall inſtinct being attainted by theſe feminine complaints, and friendly perſwaſions, ſeemed in ſome ſort to relent, and ſuffered his mother to arme him, and with ſome attendants departed to the Abbey to performe his vigill. But when all were departed, and he left alone, and LUCINA cléerelie ſmiling on the candles of the night, gan beautifie with her ſparkling brightneſſe the diffuſed darkeneſſe of the Center, ROBERT more vigilant in vilanie, than valiant in vertue, ſodainly iſſued out of the Church, and ſecretly ſtealing into the Suburbes, trauailed a whole league into the fields, ſéeking ſome ſubiect whereon to execute his pretēded iniurie: at laſt he arriued at a Nunnerie diſtant one league from *Roan*, at this day called *Le ſalle de damoiſelles*, where he entered, and calling the Lady Abbeſſe before him, he commanded and coniured her in ſuch ſort by threatnings, that ſhe brought all her yong Nunnes before him, and thoſe that were bed ridden hée made them bee brought, then immodeſtly ſtripping them naked, he made choyce of the faireſt, a virgin of mightie conſtancie, who being wholy addicted to Chaſtitie, and ſeeing his naturall churliſhneſſe, by all meanes poſſible ſought to diuert that by humble ſuite, which he had contriued to effect in horrible ſecrecie: But hée whoſe heart was rather hardened than mollified by perſwaſions, in ſteade of tendering her complayntes toare off her attyre, and dragged her by the heare of the head into a ſhady Wood néere adioyning. It would haue made a flintie hart to flow with teares to ſee

the miſerable mayden, her comely locks ſhadowing her naked limmes, how lifting vp her delicate hands to the heauens, and powring foorth delicious teares on her beating boſome, ſhe implored helpe, ſhe complayned her harmes, how ſhe reſiſted euen in conqueſt, & ſéemed loth to ſuffer that ſhe muſt néedly ſuffer. But the cruell caitiffe, careleſſe of God, forgetfull of goodnes, giuen ouer to ſinne, made ſubiect to ſhame, neyther moued by intreaties, nor allured to truce, wretchedly deflowred her, and hearing how inceſſantly ſhe called for mercie at his hands, and expoſtulated for reuenge with the heauens, he cut off both her papps, through the agonie whereof, the gentle religious Lady gaue vp the ghoſt.

The bloudſucking wretch hauing in this ſort ſatiſfied his lewd luſt, embrued in the purple drops of the murthered Lady, haſtely returned to the Citie, imploying all his labours and ſtudie, how to inuent new lamentable ſtratagems: no ſooner did the mornings roſeate coatch beawtifie the Eaſt with vermelion redneſſe, and the faire breathing Steeds of the Sunne mount aboue the boſome of OCEANUS, but each noble peere apparrailed in ritch attire, his horſſe trapped with coſtly capariſons, attended before the Pallace gate, till the Duke ſhould iſſue to ſeruice, great was the ſolemnitie that day throughout the Citie. The Ladyes were glorious in their attires, the louers gorgeous in their trayne, there wanted nothing that might delight the eye, or content the eare. Among the reſt, ROBERT by his Mothers appointmēt was armed, & ritchly apparrayled anew, & after his Father, with the reſt of his Nobilitie, had heard Maſſe in the Minſter, by generall appointment he was ſent for by the beſt Nobles of the land, who certifying him of his Fathers pleaſure, and how he attended his comming, he anſwered, that he was a hungry, and wanted his breakfaſt, & that he would not looſe the ſame for tenne of the beſt Knighthoods in all *Normandy*. Long trauaile, and much perſwaſion vſed theſe princely Nobles to perſwade him thence, till at laſt bringing him into the preſence of his Father, he had with all ſolemnitie the accolade, and

and was commanded to knéele downe to receiue the order of Knighthoode, at ſuch time as his Father lifted vp the ſword to performe the reſt of the Ceremonie, he ioyfully roſe vp, and drew his weapons, and had not ſome more aduiſed ſtayed his hand, he had aſſuredly ſlayne his Father. A certaine noble man offering the Spurre, he anſwered him ridiculouſly in this ſort,

Non ſum tantus ceſſator vt calcaribus indigeam.

In theſe vndecent and diſorderly demeanors, this vnhappy yong man ſpent the floriſhing time of his yeares, hauing neyther regard of perſon, nor reſpect of place. At the Triumph, his deſire was rather to driue his horſe into the throng, whereby he might tread men downe, than breake his launce againſt his aduerſarie in the open liſtes, ſuch is y^e^ corruption of mans nature without the eſpeciall aſſiſtance of the almighty. But leaſt through tediouſneſſe I detayne you in reporting his Fathers perſwaſions, his Mothers precepts, the Nobles counſayles, the Ladyes curteſies, I will heare leaue off to ſpeake of the Triumphs, returning to ſpeake of his manner of life, after he had receiued the honor of Knighthoode.

How Robert the Deuil *tooke the ſtrong Caſtel of* Turnigue *which his Father had builded in defence of his eſtate, and of certayne of his riots he made againſt ſome of the inhabitants of the Countrey.*

THE ſtrong Caſtell of *Torniде*, (that very *Turnigue* that flouriſheth at this day) not only for the ſerenitie of the aire, and the amenitie of the countrey: among all the eſpeciall houlds of *Normandy* as held in moſt accompt, but alſo is beſt defenced. This ſtrong Caſtell and Fort was firſt builded by AUBERT againſt the inuaſions of the *Brittons*, where he repoſed his greateſt warlike prouitions, and the moſt part of his Treaſurie, and was afterward ceaſed vpon by this vnhappy ROBERT his ſonne, who gathering together the moſt part of all the diſſolute perſons of the countrey, kept this ſtrong

ſtrong place for many yeares, ſpoyling the inhabitants round about, burning their houſes, rauiſhing their wiues, and committing ſuch murthers, as it was imagined, that Nature had ordayned him and his wicked crew, for the only monſters of his time: and as a little brooke aſſiſted by land waters, and low grounded, extendeth it ſelfe at laſt to a huge Riuer, ſo this riotous company at the firſt excéeding not the number of 30. grew at laſt to a multitude of murtherers, theeues, patricides, & fratricides, ſo that he who had committed any capitall offence in the countrey, inſerted himſelfe into the number of ROBERTS followers, who becomming about 4000. ſtrong, made all the neighbours round about them amazed at their miſchiefes: neither had they regard of age, or religion, or reſpect of nation or alliaunce, but what ſo beſt pleaſed their appetite, or moſt appeaſed their auarice, all that was ſacred in their cenſure, and lawfull in their lewdneſſe. Many were the cries of hapleſſe Mothers, whoſe babes were murthered in their boſomes: many the teares of tender Damſailes, inforced in their floure of youth: many the poore, whoſe ſmall poſſeſſions were rauiſhed by the iniuries of the mightie, whilſt ROBERT ſitting aloft as the head of Confuſion, ſurfetting in his exceſſe, accompted riot for righteouſneſſe, his dronkards for his diuines, his murtherers for his mates, his blaſphemers for his boord companions. Oh the horror and confuſion of thoſe times, where iniquitie was held for equitie, and diueliſhnes accompted deſert. In religious houſes this Deuill of a man, and diueliſh man, in ſtead of reuerencing the learned, rid them of their liues; for at *Ambois* he entered a Monaſtery of Minorites, and cutting off the fateſt Friers heads, he pitched them vpon powles, cauſing the verieſt knaue to carrie the croſſe, and the reſt apparrelled in Coapes, to tune a diueliſh Dirge of impietie. From others he tooke away by violence their ritches, ſaying as IULIAN the Apoſtata did after him, that ritches did hinder them from the enterance into the Kingdome of Heauen. Thoſe of his trayne who were moſt tirannous, he moſt highly rewarded, and ſuch as

as did ſweare moſt, might ſpend moſt. Great were the clamours of the poore, the cryes of the oppreſſed, the complaints of the fatherleſſe, the wéepings of the widdowes, the father for his child, the child for his father, the mother for her ſonne, the ſonne for his mother.

Nec quicquam niſi vulnus erat, cruor vndiq; manat.

In an Abbey néere to *Liſſeux* he entered and ſlew all the Monks, in that they would not ſhew their treaſures, and finding foure Pilgrimes knéeling at a Croſſe, he cut off their heads, ſaying, they could neuer dye in better mindes. Meeting with the Biſhop of *Caen* ritchly mounted vpon a Moyle, attired in his ritcheſt furniture, he diſmounted him, ſaying, he reſerued that beaſt to a better vſe than that a beaſt ſhould beſtride it. Such and ſo many were his vnworthy attempts, without all expectation of amendment.

Of the horrible murther which Robert the Deuill *committed vppon the Lord of* Beaumount.

THere dwelled at that time, wherein ROBIN ſurnamed THE DEUILL accuſtomed to exerciſe theſe his deteſtable iniuries, a noble *Norman* Gentleman, ſurnamed for his fayre Caſtell ſake the Lorde of *Beaumount*, neere to *Turingue*. This Gentleman had taken to Wife the daughter of the Countie GOURDON, a Gentlewoman of ineſtimable beawtie, who after her eſpouſals, being conducted with great ſolemnitie to her huſbands Caſtell, was by ROBINS eſpialls ſurpriſed in the way, and being bound both her ſelfe and her huſband, was brought to the hapleſſe manſion of this wretched murtherer, where the diſordinate tyrant beholding the beawtie of the Ladie, her yong yeares, her faire face, he firſt impriſoned her huſband in the dungeon of the Caſtell, and burning in diſordinate deſire, fought all meanes poſſible to perſwade her vnto lewdnes: but ſhe neyther reſpecting life, or expecting libertie, and careleſſe of her harmes, in regard

of her honor, in ſtead of dalliance, accuſed him of diueliſhnes; and tempering her ſweete lookes with a bluſhing ſeueritie, ſhe reproued him in this ſort.

Whereat aimeſt thou ſo much thou vngracious tirant? if to bereaue me of mine honour, thou art impious: if to rid me of my life, I am pleaſed: for one of theſe extreames muſt I expect of one ſo inſolent. The Crane and Kite agree not, and yet Birds: the Swordfiſh, and Whale, are at enmitie, and yet Fiſhes: SATURNE, and VENUS, accord not, and yet Planets: neyther may the vicious agree with the vertuous, although both be reaſonable creatures. Oh Prince, I deteſt thy courſe, I lament thy inconſtancie, to ſee the hope of *Normandy*, the ruine of *Normandy:* if libertie haue ſo great prerogatiue with thee, to murther at thy pleaſure, to rauiſh as thou likeſt, go rid thy Father of his right, who may better ſuffer, in that he brought vp ſuch a plague, and leaue vs poore innocents, who deſerue no puniſhment. My Lord and I are coupled by loue, counited by vertue, allyed by holie Matrimonie, and wilt thou ſeuer thoſe whome God hath coupled? no cruell man, though thou preſume to ſeparate bodies, thou haſt no portion of our Soules: though thou tyrannize ouer our liues, thou art no maiſter of our loues: come, practiſe thy crueltie: I ſee thine eyes ſwolne with ſenſualitie: I ſee thy hands trembling to attempt: I marke each lineament of nature, combating in it ſelfe, till thou haſt exerciſed thy tirannie: but ſtay not, if I muſt be excrutiate, martir me: if thou wilt ſurfet on blood, glut thy ſelfe, for my body (vngratious man) whilſt theſe hands ſerue to wraſtle, and limmes vouchſafe to reſiſt thee, thou ſhalt not defile it; and if inhumanitie exceedes ſo farre in thee, as thou intendeſt luſt to the vtteraunce, aſſure thy ſelfe, my inceſſant complaints ſhall ſo ſollicite the heauens, that ſooner ſhall they diſſolue to nothing, before I differre to curſſe the. But (partiall and peruerſe young Prince) this maketh thine iniuſtice more manifeſt, in that thou puniſheſt my huſband, who haue deſerued no daunger, and differreſt to reuenge thee on her, whoſe too ſayre

fayre lookes haue bereft thee of thy ſenſes: oh ſuffer him to depart in peace, and detaine me in penurie: let not the innocent be helde for nocent, nor ſuch as haue not wronged thee, ſuffer wrong by thee: Lo, I aſſiſt this laſt prayer with pittifull teares, thys humble ſuite with bitter ſighes: oh be thou pliant in this, though peremptorie in all other things.

Theſe her lamentations accompanyed ſhe with ſuch mouing paſſions, as if her ſoule intended whatſoeuer her bodie had enacted, and lyke a weake Champion, entering the Liſtes with a cruell warriour, ſeemeth forward to reſiſt, though feeble to reuenge: ſo this noble daughter of the Countie GOURDON though ſhe ſawe no meanes to ouerpreſſe her enemye, yet in what ſhe might, ſhe indeuoured to reſiſt him, but ROBERT lyke an vnmeaſurable rock, grounded in the Ocean with inremouable power, reſiſted all the ſhowers of her teares, and ſtormes of her ſighes, ſeeming rather more ſeueare after her complaints, than before he was reſolute; and calling foorth her huſband, in the preſence of his new eſpouſed Bride (who being bound, could no wayes aſſiſt hym but with her couragious comforts) hee cauſed his limmes peecemeale to bee chopped off, and twixt euery torment, continually laboured eyther to perſwade the Ladie to loue, or her huſband to commaund her to luſt. But the young Gentleman feeling the torments inſufferable, and fearing his toongs default, bit off the ſame, depriuing the cruell rauiſher the meanes of further hope, and his Wife occaſion of hazarding her honour. Which when the tyrannous Prince perceyued, he increaſed his cruelties: in midſt of which extremitie fayre EMINE (for ſo was the Ladie called) cryed out in this ſort to her huſband: Ah BEOMOND, the Conqueſt is welny finiſhed, and looſing thy lyfe, thou haſt purchaſed thy immortalitie. Be bolde noble young man, the deuine ſpirit ſhall floriſh, when this earthly droſſe ſhall vaniſh: and though wee are ſeparated on earth, we ſhall be vnited in the hea-

uen. Oh condigne merit of thine? oh kinde token of thy loue? thou haſt ſupplyed my weakeneſſe by thy conſtancie, and hauing attayned the goale of griefe, thou art euen now entering the gates of glory. Oh bleſſed Soule, if deuine eyes may brooke impieties, ſtay and behold my ſtayedneſſe; whoſe tormentes, were they farre more then my BEAMONDS, can be nothing, ſo I preſerue my ſelfe inuiolate. ROBERT like an enraged Lion, giuen ouer to rage and murther, hauing ſhortned the dayes of the huſband, began now to attempt the wife, and whilſt his curſed crew animated and egged him on, ſeeing no meanes poſſible to accompliſh his looſe and vnbridled luſt, he ſheathed his ſword in her entralls, who mildly giuing vp the ghoſt, ſuffered her death with more then manly courage.

How Aubert *vnderſtanding of the rebellious outrages of his ſonne, after ſome meſſages, cauſed free pardon to be proclaimed for thoſe who ſhould depriue him of his life.*

THe noyſe of theſe notorious cruelties were no ſooner bruited in the eares of AUBERT, but he picked out certaine of his choſen Counſayle, and ſent them vnto *Turingue*, commaunding them by kinde perſwaſions or pollicies to bring him to his preſence, who ſo far foorth indeuored themſelues on the way, thinking to accompliſh their Princes commaund, that they arriued at the Caſtell, where after certaine counſailes debated on both parts, ROBERT vtterly denied obeiſance, ſaying, that his Father was but the ſhadow of gouernance, himſelfe the ſubſtance, the one more fitter for his beades, than a battaile, himſelfe as nimble at a laſſe, as in the liſtes: he ſhewed them his treaſuries ſtored with wealth, his vaults full of wynes, his halles full of cutthroates, his chambers full of concubines, and in ſtead of rewards which are beſtowed on the meſſengers of Princes, he gaue each of them a halter, ſwearing vnto them, that whoſoeuer hereafter durſt come and trouble him from the dotard his father ſhould die the death.

death. With this vngodly anſwere and groſſe intertainment, the meſſengers returned to AUBERT, who hauing the gates of his pallace peſtered with the troopes of ſuch as were iniured, caſt off the wonted ſemblance of a deare father, and preſented himſelfe like a ſeuere Iudge, cauſing it to bee proclaimed thorowout his Dominions, that whoſoeuer could bring him the head of ROBERT his ſonne, ſhoulde haue pardon for the déede, and a rewarde for his labour. But ſee the conſtant hearts of faithfull ſubiects, they rather endured domage, than ſought his death; rather ſupplied his lackes, than ſought his life: It was lamentable to behold how the Princes Court was exchanged to the Pallace of care; how in ſtead of recreation, he ſought deſolation, loathing his life, longing for death: EDITHA like the picture of diſpaire, cloſed her ſelfe in her Chamber, nought was heard but moane in ſtead of melodie, ſorrowe in lieu of ſollace, complaint in place of pompe: but with haples ROBERT it fared farre otherwiſe, for no ſooner heard he of his fathers decrée, but he animated his miniſters to more malice; in ſtead of quailing, he fell to quaffing; of dread, he followed delight, leauing no meanes vnattempted whereby he might glorie in his vngodlines, there was no free paſſage to any citie, the Merchants were beaten and their goods taken from them, the Market wiues ſpoyled, and their victualls bereft them, ſo that this flouriſhing Dukedome ſeemed almoſt decayed. Among the reſt, a braue Courtier, ſonne to the Duke of *Conſtances*, hauing a merueilous delight in the Chace, was ordinarily accuſtomed to ſport himſelfe in the Woods néere adioyning the Caſtle of *Turingue*, and one vnfortunate day it was wherein it befell y^t^ he was buſily following his game, at ſuch time as ROBIN y^e^ Diuell with his crew of cutthrotes diſported himſelfe in that Forreſt likewiſe, the cries of y^e^ hounds were heard on both ſides, y^e^ games were interchangably folowed,& by vnluckie miſſortune it ſo fell out, y^t^ the Huntſmē on both parts ſell at debate, and ſo long time fought it out, till both the Princes incountered one another in the hotteſt of the furie: Prince ROBERT being naturally harebraind, and careles

of equitie, ſeeing how ſome of his men were wounded, drewe his ſword whileſt the yong toward Gentleman on the other ſide rated his ſeruants, and humbly offered ſatiſfaction for iniuries: but ROBIN in ſteade of requiting him with the like courteſie, cut his head from his ſhoulders, and mangling the ſame hung it about the necke of the chiefeſt Huntſman, and ſent it as a preſent to his father; ſo returning with his followers from out the Forreſt, he entered his Caſtle, ſmiling pleaſantly at his ſinfull practiſe. The yong Princes ſeruants gathering vp the mangled members of their dead Maſter, layed them vppon his horſe, and with many pitifull lamentations brought the ſame to their Duke and Maſter, who lay not farre thence at the Caſtle of *Conſtances*, who beholding that dreadfull ſpectacle, in ſtead of fatherly cries and fruitleſſe complaints, hee hammered vppon reuenge, and arming himſelfe at aſſaye, hee gathered together fower thouſand men at armes the moſt approoued and valiant of all his ſignorie, and aſſembling them together before they were readie to march, he with ſtearne viſage preſented before their eyes the murthered bodie of his onely ſonne, and with a grauitie accompanied with remorſe, he burſt out into this vehement exhortation.

Behold here a ſpectacle my friends and fellowe Souldiers, a ruthfull ſpectacle for the father, a remorſefull deſpight of you my ſubiects, not enterpriſed by a ſtranger, who was prouoked by iniurie, but attempted by our néere neighbour, who was rather honoured than harmed, and before GOD what greater wickedneſſe? what more impietie? If murther bée vnpuniſhed among our ſelues; if thoſe who ſhould defend vs ſhall offend vs; if the priuiledge of a father ſhall outcountenance all faith, why miſtruſt wee not one another? why murther wee not one another? why rob we not one another? If ſelfe ſame ſecuritie awaight the diſobedient as the obedient, let vs caſt off this communitie, deſpiſe ſoueraigntie, where neither a man may be Lord of his owne goods, nor the father aſſured of his owne ſonne, nor the ſubiect in ſafetie of his own life. Among the *Perſians* robberie was repayed with death, oh

oh my vnhappie Countrie, here murther is wincked at with remiſſion! In *Lacedemon* the Prince might be impleaded by lawe, but in *Normandy* we are ſpoiled by our Prince beyond lawe. But why ſtand I ripping vp the ruthfull diſcourſe of many miſchiefes? where this one iniurie ſufficeth to incenſe vs, behold this haples yong mā ſlaine in y^e^ prime of his yeres, murthered in the hart of his Countrie, ſlaine by the hand of ROBERT heire of *Normandy*, ſee how his bléeding wounds ſtirre vp reuenge, me thinkes I heare his groaning ghoſt exclayming on me his father for reuenge, crying out vnto you my ſubiects for reuenge, whom I beſéech as a father, & commaund as a Gouernour to take pitie of theſe old yeares, your owne Lord liues to partake this common iniurie with me. Me thinkes I ſee in your eyes ſome teares of remorſe; but drie them vp my ſubiects, it is bloud that muſt requite bloud, and reuenge that muſt repay iniurie. If you leaue me in my attempt I will proſecute it; if you followe me and dye with me, you ſhewe your obedience, you ſhewe your courage, you ſhewe your loue, you ſhewe your loyaltie, you ſhall be déere to your Lord, who will dye for your ſafeties: let the reſolute therefore ſweare reuenge on their ſwords, wee haue AUBERTS warrant for our ſafetie, wee haue rewardes prefixed for our warfare, followe me therefore and let vs finde out the miſcreant who hath ſpoyled vs, and either dye or rid the worlde of this murtherer. After hee had diſcourſed in this manner, the whole aſſemblie ſwore to followe him to the death, ſo that each one of leaſt expectation inforced himſelfe to bee moſt forward. The Duke cauſed the bodie of his ſonne to bee borne out of ſight, and entombed with a rich and ſumptuous funerall, and priuilie marching by night, he layd his mē in ambuſh in the Wood neere adioyning the Caſtle of *Turingue*, waighting the approach of the morning, at which time he aſſuredly hoped to aſſwage his diſpleaſure.

The

The Hiſtorie of Robert

The bloodie and cruell battaile fought betweene the Duke of Conſtances *and* Robert *the Diuell and his traine, and what thereupon inſued.*

AS ſoone as the watchfull morning had opened her purple gates in the Eaſt, and diſcouered her pallaces full of Roſes, and the Sunne adorned with a wreath of Chriſolites, began to ſhake his deawie lockes lately waſhed in the baine of *Eurotas*, ROBIN ſurnamed the Diuell called vp his companie of rakehels and commanded them to armes, where after they had glutted themſelues with their mornings refection, they marched on with mightie ſhowtings, aſtoniſhing the Woods with their cryes, which when the Eſpials of the Duke apperceaued, they gaue their Lord a ſecret intelligence, and each one prepared himſelfe to the fight. By this time had ROBERT with all his traine entered within the compaſſe of the Ambuſh, where ſodainly the Duke of *Constance* commanded the allarum to bee ſounded, and couching his ſpeare ranne into the thickeſt of the enemie, ſeeking on euery ſide for the murtherer of his Sonne, if happelie hée mighteſpiehim. Prince ROBERT apperceauing the pretended treaſon, arranged his men, & entering y^e^ thickeſt throngs, that each one wondered at his proweſſe: he was a man of tall ſtature, bigge boned, of a ſtearne and maieſticall countenance, of much forwardneſſe and courage, and had his brutiſh nature béen anſwerable to his force and valour, aſſuredly he had béen a man of high accompt euen at that time. Fatall and bloodie was the fight on both ſides, the one kindled by the iniurie they had receiued, the other combatting according to the prouerbe, *Pro aris & focis:* hope they had none of life but in their valiant reſiſt, and that which encouraged them the more, was the valour and boldneſſe of their Generall: which the Duke of *Constance* apperceauing, he gathered together thirtie of his moſt braueſt Caualiers, & with them all at one time aſſailed Prince ROBERT. It was now about euentide, and the Princes ſouldiers

ſouldiers were either al of thē ſore waſted or wounded, when the Duke by maine ſtrength diſmounted ROBERT, and gaue him a great and deepe gaſh in the thigh; the Catiues that followed him ſéeing their maſter diſtreſſed, deſperatly ſought his reſcue, and were euery one of them put to the ſword, onely ROBERT of himſelfe recouered a horſe, and ſo valiantly continued in his defence, till the darke night parted the Combattants, and he found conuenient meanes to auoyd the danger; the Duke of *Conſtances* ſeeing the Enemie was hotly ouercome, and that it was impoſſible to followe the Prince, being moſt expert in the ſecret waies of the Wood, ſounded the retreate, cauſing the dead bodies of his Souldiers to be buried, and ſending AUBERT worde of the bloodie victorie attained againſt his ſonne.

Thus in triumph leaue we him, reioycing mightilie in his reuenge, and reſorting with ſollace vnto his Caſtle; and returne to ROBERT, who ſore trauailed with his wounds, and hauing his horſe tired, poſted with all ſpeede he could poſſible now this way now that way, ſearching for ſome place of ſecuritie where he might hide himſelfe from the enemie: but euill fortune purſuing him euery way, his horſe at laſt tired vnder him, ſo that he was conſtrained to forſake his armes, and truſting onely to his ſword to walke through the Forreſt on foot; many were his ſighes, and bitter curſes, many his exclamations and complaints, whileſt deſolate Eccho the faithfull companion of ſuch as be ſorrowfull, vouchſafed ſome pitifull replie in his penſiuenes; but the great expence of blood, the long and wearie courſe of trauell, the cruell and daungerous purſute of his foes did not ſufficiently amaze him, but to the more increaſe of his griefe, a hidden affliction of the minde began with ſuch horror to attaint him, that he euery way grewe deſperate. Oftentimes did he prepare himſelfe to complaine, but knewe ſcarcely how to complaine, he felt himſelfe mortall, and that he was a man, he examined the chaunges of fortune, and bethought him on the cauſes of his fall, neither knowing how to amend them they were ſo infinite, nor reconcile himſelfe

ſelfe he had béen ſo diſſolute: and lifting vp his eyes to heauen, he beheld the Moone performing her courſe, the Starres miniſtring their dueties, and by their celeſtiall beautie began with himſelfe to imagine the beautie of their maker, then called he to remembrance the olde rudiments of his maſter, as touching the eſſence and power of God, the wonderfull workmanſhip of the heauens, the beautifull order of the ſpheares, the ſtrange creation of man, the influence of the celeſtiall bodies in theſe inferiour parts, and conſidered that all thinges were made by a determinate and inuiolable lawe limitted by preſcript of Nature, and that if in the earthly compact of man the imperfection and griefe of one member afflicted the whole compact, much more a contrarietie in the powers both of ſoule and bodie threatned a confuſion: Then called he to mind, that ſince there was a Moouer which diſpoſed & ordered al things, ſo in due ordinance of gouernment it was requiſite too as hée preſcribed rewards for good deſerts, ſo he ſhould alſo ordaine puniſhments for vice. Hereupon began he to meditate on the nature of ſinne, the cauſes of ſinne, and the effects of ſinne, and him thought that a voyce ſounded in his eare, *the reward of ſinne is death.* Oh how great was the horror and confuſion of his ſoule at this time, his burthen heauier than *Ætna*, his affliction more fiercer than may bee imagined, and ſodainly a ſhower of teares burſt from his eyes, his heart was inflamed, his thoughts troubled, and the eye of reaſon long time obſcured, at laſt began to break foorth with ineſtimable brightneſſe, ſo that falling downe on his knees, and thumping his wounded breaſt, he at laſt in bitter termes entered into this extaſie. I wonder thou maker of heauen at thy workmanſhip, & thy worthines is knowne by thy workes, I ſee that thou art iuſt in dealings, and I deſperate through my delayes, I haue had a portion with the chiefeſt creatures, but haue imployed it worſe than bruite beaſts. Oh how my ſoule groaneth within me, and my inward bowells are gréeued in my bodie. Lord thou haſt made me, but I haue martered me; thou haſt ſaued me, I haue ſhamed thee; thou haſt elected me, I haue reiected thee;

thee; mine impenitence hath wrought thy impatience: oh enter not into the fulnes of my ſinne, leaſt I aduenture the furie of thy ſword, the vale of heauineſſe ouercladdeth me, the hope of heauenlineſſe is clowded from me: Oh that the hils would fall vpon me, or that the depth might deuoure me: oh that I had neuer been borne, or had euer béen better. Lord it is iuſtice, I merite condemnation, I deſerue affliction and no fauour, damnation & no preſeruation, commination from thée, not combination with thee. Oh my ſoule groane for my ſins, greeue at my ſhames. Oh happie were my ſoule if griefe could ſuffice: oh my ſoule, rent at thy vnrighteouſneſſe, melt at thy murther, or happie were my ſoule if remorſe would ſuffice; but my portion is in the graue, not among the iuſt; amõg the defiled ones, and not the reconciled ones; I am heauy my God; but why call I him mine, whom I haue blaſphemed? I am ſorie my God: as if ſorrowe would ſatiſfie the exceſſe of ſinne? Oh, no I am vnworthie to behold heauen, to conceaue hope, to intreate mercie, to promiſe amends: but damnation, oh the bitter wound of damnation that threatneth me, that killeth me.

In theſe deſperate and ſorrowing tearmes ſpent hée the moſt part of the night, neither receauing ſuſtenance, nor inioying ſleepe, his cléere complexion became pale, his ſtrong limmes grewe lither, and hée that before time thought himſelfe more woorthie than the King of heauen, now thought himſelfe vnwoorthie to tread vppon the earth. By this time the memorie of his ſinnes aſſayled him anewe, and a hidden working from aboue diſperſed the clowdie paſſions of his thought, in ſuch manner as wée ſée a faire and pleaſant breath of winde, which during the extreame heate of the Sunne, tempereth the furie of the ſame, in which manner I leaue him till the morning.

The Hiſtorie of Robert

How a Hermit found Robin *the Diuell ſore wounded, and relieued him, confirming him in his repentance with his wonderfull perſwaſions, how he dealt with his followers, and his entended voyage to* Roome.

THe day gan no ſooner to diſcouer, dimming the brightneſſe of the Starres with a more radiant cléerenes, but an old Hermit who had ſequeſtred himſelfe from the world, after hee had ſayd his morrowe Maſſe, walked abroad to take the aire, and as he trauailed through many beautifull paths, wherein he was accuſtomed in great deuotion to meditate: at laſt he arriued where ROBERT lay, altogether bathed in his bloud, and ſo ouercome with diſpayre, that he continually languiſhed till it pleaſed death to yeeld a finall period to his penſiuenes. The good old man ſeeing his perſonage comely, his apparell courtly, his wounds déepe, his daunger great, approached more néere him, and reuiuing him with fountaine water, which ſprong very neere at hand, hée brought him into ſome remembraunce of himſelfe: at laſt with much perſwaſion he led him to his Hermitage, where after ſome refection taken, and his wounds bound vp, ROBERT began to breake out into theſe termes.

Ah olde man, how fond art thou to foſter a viper in thy boſome, and a villaine in thy bed? why permitteſt thou not that I ſleepe with death, who am alreadie damned? and may dye without mercie, who haue liued by nought but murther? The olde man amazed to heare his curſed melancholie, knowing that deſperate wounds require moſt of al yrkſome medicines, began thus. Ah my ſonne, gather thy ſpirits together, it is fondneſſe in thée to deſire death, and policie in me to protract liſe; by the one thou ſhalt looſe occaſion of repent; by the other recouer meanes of amendes: Thou art no viper my ſonne, thy ſting is blunted, and theſe deawes of teares thou powreſt in my boſome, are ſinewes and ſtrings to drawe thee

thée to heauen: thou art not damned, for the knowledge of thy ſinne is a mighty ſtep to thy repentance: thou canſt not dye without mercy, ſince thou wert borne in mercy, neyther will he that made thee to ſhew his power, ſuffer thee in thy repentance for to periſh. Haſt thou bin a murtherer? a great eſcape my ſonne, a breach of Commandement, a hainous ſinne: but is not God mercifull to forgiue beyond our conceit? He knew thée in thy Mothers woombe, and ordained thée to an end: he limited the dayes of thy life, and thine houres were not vnknowne vnto him, and all this was done by ordinance of his ſecret will, and not without the mightie hand of his mercie. Thou haſt caryed vncleane hands, borne a corrupt heart, béen prodigall in diſobedience, prone to contempt, theſe are the fruites of thy olde man, which ſhew God what he is, and his mercy how great it is. Oh my Sonne, God is tempted as much in ſuſpect of his mercie, as in neglect of his iuſtice, for his mercie exceedeth all his works: I will teach thee, and my words ſhall ſauour vnto righteouſnes. The hand that gouerneth all things, is deuine: the works of God admit no limits, and his wayes are vnknowne: he ballanceth not ſinnes by our proportion, nor condemneth by worldly iudgement. Be confident therefore, and ſerue the Lord in feare and trembling. Suppoſe all things wicked that is in thee, and confeſſe thy wickednes beyond meaſure. Deteſt that which thou haſt purſued: be penitent in that thou haſt defaulted. If the Lord looke vpon thee in mercie, thy ſoule ſhall feele it, yea, thy raynes ſhall waxe hote, and thy ſpirit moued: neyther feare thou if terrour aſſayle thee beyonde meaſure, for the hand is mightie that helpeth thee. Dread not my ſonne, feare not, boldly diſburthen thy minde of vncleannes, and powre out thy ſoule before thy God, and weepe with contrition, for in ſo doing, aſſure thee thy teares are locked vp in his bottle: looke what is betweene the Eaſt and Weſt, ſo farre will he ſeparate thy ſinnes from thee, if thou repent thee. ROBERT hearing hereof, began to gather hart, but calling to minde what he had before time heard of the

learned Clearks of *Normandy*, how there are ſome ſinnes which are againſt the holy Ghoſt which are neyther forgiuen in this life, nor in the life to come, he began to beate his breaſt, his eyes ſtared, his heare ſtoode vpright, and as if he had BEMBOES viſion, he began to caſt away all hope of mercie, crying out in this manner, *ô etiam in ſpiritum ſanctum peccaui; nulla remiſſio, ſempiterna condemnatio.* The ould man hearing this extreame allegation, caſt himſelfe proſtrate on his face, crying out vnto the heauens, *O ab occultis criminibus libera nos domine.* Hold back my Sonne, thou art too forward: deferre to preſume on that ſinne, which thou canſt not define, neyther obiect that to thy ſelfe, which dependeth on the Iudge: thy déedes are written, but to God belongeth mercie. It is doubted, whether preſuming too much on the knowledge of hidden ſinne, be not ſinne. But be thou aduiſed by me, referre all to the Lorde, deteſt all meanes that may ſeduce thy mind: arme thee with the ſhield of faith: pray that thy beliefe may be increaſed: let all things ſeeme vile to thee in reſpect of true repentance, and thou ſhalt finde the working of God beyond conceit: enter not into his iudgements, but cleaue vnto his mercies: if thou beeſt tempted, pray vehemently: what though for a while thy Soule be dull and heauie? it is my Sonne for no other cauſe, but to make thy ioy more fuller. What can be a more certayne proofe of mercie, than grace to deteſt ſinne? or, how can man better ouercome ſinne, than by imploring mercie? But tell me what thou art, and thy courſe of life, that I may further counſell thee.

ROBERT hearing this heauenly Hermit in how deuine ſort he ſollaced him, began to gather hart, and tould him the order of his birth, the manner of his life, with other matters too tedious in this place to diſcourſe of. And when the ould man was fully ſatiſfied, he tould him the waight of ſinne, the reward of ſinne, exemplifying to him the fruites of repentance, and in ſuch manner ſchooled him, that of a lewd young man, he reconciled him to a ſtayed and holie courſe of life, enioyning him for pennance to goe barefoote to *Rome* on Pilgrimage,

mage, wearing at his back a cloth of haire. ROBERT after his ſtay about ſeuen dayes with the Hermit, was in ſome ſort recouered, and intending his ſoules health, beſought the company of the Hermit to his Caſtell, where finding thoſe his diſſolute mates who were left aliue, he firſt by earneſt perſwaſions ſought to reconcile them, and finding them no wayes tractable, he put them all to death, as being vipers in his fathers common weale; and locking vp the doores, he led the Hermit into his Treaſury, where ſhewing him the riches which he had taken from others, he humblie prayed him to reſort vnto his Father and Mother, to preſent his ſubmiſſion, and report his contrition, beſeeching them to make reſtitution to euery one whome he had wronged, and with bitter compaſſion hee ſo waſhed the poore Hermits head in teares, that the good olde man reioycing in ſpirit, cryed out, *Benedictus dominus in omnibus operibus ſuis*, and taking their leaue the one of the other, the Hermit trauailed to the Court at *Roan*, and ROBERT walked on his iourney towards *Rome*.

How AUBERT *heard of his Sonnes ouerthrow, and did reward the meſſengers, and how the Hermit arriued at the Court, whoſe ioyfull tidings was great comfort to the Duke and Duches.*

WHilſt AUBERT in deepe melancholie diſpended his dayes, loathing the deteſted reports of his Sonnes practiſes, and conſulting with his Nobles in what ſort he might cut off ſuch an improfitable off-ſpring, the meſſengers of the Duke of *Conſtances* preſented themſelues before him, who after their moſt humble reuerence ſignifyed to the Duke, the whole ſequel of their meſſage, firſt, the death of their yong Lord, laſtly, the diſcomfiture of his lewde Sonne, which tidings ſo wounded him to the hart, as for a long time he continued as it were in an extaſie, not knowing to what hopes he might aſpire, ſeeing his ſucceſſion ſo deſperate: but calling to his remembrance, that

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a Princes word was a ſufficient warrant, and the loſſe which (as he ſuppoſed) he had ſuſtained, was rather the occaſion to cut off a continuall griefe, he cleered his diſtreſſed lookes wherein care had planted many furrowes, and turning vnto them with milde countenance, gaue them this friendly aunſwere. My friends, if my brother of *Conſtances* hath reuenged his ſonnes death (as you certified me) he hath performed the part of a friend, and exemplified my iuſtice, for which cauſe, in that he hath rid our common weale of a Rebell, and his Father of a wicked ſonne: we entertaine you as meſſengers from our friend, and deſeruers in our eſtate, and for this cauſe we thinke good, that out of our Treaſury he receiue ſuch reward as we appointed, and you for your paine taking, ſhall enioy this ſmall reward of two hundreth marks: in this ſort cauſing his bountie, and the prefixed recompence, to be deliuered vnto them, he diſcharged them, falling into deepe conſultation with his Counſell about the affayres of ſucceſſion: there was no hart ſo indurate, that conſidered on the deſperate eſtate of Prince ROBERT, but lamented, ſome one admyring his valiancie, ſome after his ſuppoſed loſſe, arguing Duke *Conſtances* of crueltie, who otherwiſe hated the yong Prince moſt deadly. But the conſultation of the Princes was broken off by the ſodaine repayre of the Duches, who hearing of the deſperate eſtate of her Sonne, and vncertaine of his ſafetie and life, filled the whole Pallace with feminine clamours: on euery ſide was ſorrow ſeated, neyther was there eye ſo partiall in the whole aſſembly, that ſhead not ſome teares, till ſodainly in midſt of this garboyle, the olde Hermit entered the preſence, whoſe ſodaine axceſſe brought them all into expectation, ſo that the olde Duke comforting his faire EDITHA, attentiuely gaue eare, expecting ſome noueltie, when after moſt humble reuerence, the reuerent Father began his diſcourſe after this manner.

Theſe ſtrange alterations in your lookes you Princes, perſwades me of your ouergreat forwardneſſe in paſſions, who are eaſily ouercome with euery light ioy, and ſodainely croſſed

croſſed with the lighteſt trouble: which fruite of intemperance (with reuerence, you Nobles may I be bould to tell you) ariſeth through want of equabilitie in minde, and aſſured remembrance that you are mortall. If according to your worldly ſtore, your eſtates were conſtant, you ſhould be ſo farre from knowing God, as you would quite forget him. At the entraunce of thy Pallace AUBERT I ſee men weeping, becauſe the report runneth thou art wretched; thus are all affections ruled by the affaires of the mightie, and honour is ſo ſauourie a thing in thoſe mens mindes, who would be great, that it footheth, and is ſoothed by all ſorts of them. In TRAIANS time, all men loued iuſtice, becauſe he was iuſt: in OCTAUIANS before him, all hunted after peace, in that he was peaceable: in HELIOGABALUS dayes all were wanton, in that he was wanton: and now, ſince thy minde is vexed with doubtfull griefe, thy ſubiects likewiſe are attaynted with doubtfull griefe. But dry vp your teares good Princes, and reioyce, Prince ROBERT (ſuppoſed dead) is ſurely liuing, (yet dead to his olde wickedneſſe) following better wayes: for after he eſcaped from his enemyes, he arriued in my Hermitage, where after I had cured his woundes, and counſelled him from his wickedneſſe, hee vndertooke his voyage and Pilgrimage to *Rome*, but before reſorted to *Thuringue*, labouring to diſſwade the remnant of his followers from their lewd life, which when he could not effect, he in my preſence ſlewe them, vnder pretence (as he ſayd) to rid his countrey of caterpillers. And in that, dread Prince and my liege Lord AUBERT, he hath mightely offended you, he humbly by me beſéecheth his pardon, proteſting vehemently a hartie deteſtation of his ſinne; and requeſting, that it would pleaſe EDITHA his Lady Mother and Ducheſſe, to haue him in memorie in her moſt ſacred deuotions: and for that he knoweth that he hath many wayes indamnified poore men, he humbly intreateth your Mightines, to accept theſe keyes of your Caſtell of *Thuringue*, where in the Treaſurie you ſhall finde ſufficient to make ample ſatiſfaction for all iniu-

ries: thus having diſcharged the duetie of a meſſenger, and acquited your Grace of ſuſpition, I humbly craue licence to depart, that I may the better intend my woonted contemplations. It were hard to imagine with what incomparable ioy the olde Duke entertayned this aged Herauld of his happineſſe, for his teares of ioy trickling from his eyes as meſſengers of his hearts content, aboundantly watered the Hermits boſome, and beeing vnable to expreſſe his ioy, he ſilent foulded his armes about his aged necke, ſeeming ſo beſotted with delight, as before he gaue ouer he cryed out with the GRECIAN, O Fortune, pay this moſt excéeding ioy with ſome durable grief, for as now it is at y^e^ fulneſſe: EDITHA likewiſe was not careleſſe to content her ſelfe, but drawing the olde man apart, with often repetitions of his troubles, his torments, his paſſions of minde, his patience in affliction, as the occaſion offered it ſelfe, ſhe became either pleaſant, or penſiue, ſhewing by her changes of couler, hir contentation, or diſcontents: and in this ioy let vs leaue them, returning to our wearie Pilgrim, meditating in his religious trauailes: to ſee how from a graceleſſe perſon, he became a godly penitenciarie, truely the diſcourſe heereof draweth me into admiration of Gods mercie, who calleth men home beyond common beliefe, accompliſhing héerein his diuine promiſe, who ſayd, that he came not to call the righteous, but ſinners to repentaunce.

Of the ſtrange trauayles that Robert *ſurnamed the Deuill, eudured on the way, with thoſe accidents that befell him betwixt* Normandy *and* Rome.

IT was about that time when as the Sunne had remembred himſelfe of his accuſtomed loues, and had diſperſed the bewties of increaſe thorough the bowells of the earth, yeelding euery ſtalke his flowre, euery Tree his fruite, and quickning the decayed

decayed beawties of the fielde, which were beforetime waſted by Winters obſcuritie, when this penitent Prince, beforetime eſteemed the very patterne of deformitie, began to ſhewe himſelfe the paragon of reformation: his haughtie lookes exchanged he to humble lenitie, his deſying of God, to deifying of God, his graceleſſe othes, to godly obſeruances, puniſhing himſelfe by bodely trauell, who before time was geuen ouer to butcherly tyrannie: in ſtead of hammering miſchiefes in his head, he humbled himſelfe with contemplations: his ſoft bed, was turned to ſweete graſſe: his Robes of Honor, to the raggs of a Hermite: his pompous ryot, to poore rootes: his ritch Wines, to ſpringing waters: and ſuch was his patience in theſe alterations, that he preferred them before all pompous Treaſures. Three dayes trauayled hee with reſtleſſe toyle, till at laſt beeing ouerburdned with extreame wearineſſe, he ſate him downe by a cleare Fountayne, cooling his thirſt in ſtead of a courtly Cup, in a homely clapper: and after he had taken ſuch repaſt, as the hearbs of the field affoorded him, he ſate him downe vnder a Pine tree, and beholding the barke thereof, which with ſmoothnes inuited him to write, and the coole ſhade which gaue him ſhelter againſt the ſunny heate, with a little pencile he ingraued this his deuout paſſion in the thickeſt thereof.

Roberts Meditation.

O Heauenly God that gouernſt euery thing,
Whoſe power in heauen and in the earth we know,
Thou God from whome the gifts of grace do ſpring,
Reſpect my ſuite who am orepreſt with woe.
O pittie God, ſweete God ſome pittie take,
And cleanſe my ſoule for Ieſus Chriſt his ſake.

I wayle the life that I haue led before,
The dayes ill ſpent that come into my minde

Incenſe my ſoule with horror very ſore,
And threaten death vnleſſe I fauor finde.
O pittie God, ſweete God ſome pittie take,
And cleanſe my ſoule for Ieſus Chriſt his ſake.

My graceleſſe othes now layd before mine eyes,
My youth miſpent and worne by womens guile,
My hidden ſinnes my wofull ſoule ſurpriſe,
My want of former grace (ay me the while.)
Cry mercy Lord that thou wouldſt pittie take,
To cleanſe my ſoule for Ieſus Chriſt his ſake.

Away thou world that flattereſt earthly man
With heauenly ioyes, and bringſt him downe to hell,
I loath this life doo thou what ſo thou can,
My longing is with God my Lord to dwell,
Who will relent and eke ſome pittie take,
To cleanſe my ſoule for Ieſus Chriſt his ſake.
Anchora Chriſtus.

Theſe verſes were written with a zealous ſpirit, accompanyed with feruent ſighes, hanſelled with ſcalding teares, witneſſing his conſtant contrition, but being troubled in ſpirit, and deſirous to mitigate his martirdome, he attempted further, writing this Madrigale in the barke of a Cipris tree.

Madrigale.

MY reaſons eye had ſeene my youthly rage,
How it had worne my hopes of vertue bare,
How careleſſe wit was wanton bewties page,
And headleſſe will true iudgement did inſnare,
How all was wrackt that hope of wiſedome gaue,
It wept a world of teares my ſoule to ſaue.

The liſtning eare of that impartiall guide,
That by his beck the earth and man directs,

With

With ſunnie beames of peace the teares vp dride,
And will made barraine reckned his neglects:
Since when my ſoule for grace to heauen doth flye,
In prayſing God and bleſſing reaſons eye.
Etiam in naufragio.

Thus paſſed he ſome fewe houres endeuouring to attaine ſome reſt, and after wearie nature vouchſafed him any concent to wander, he walked onwarde: The fiſt day after his mornings Oriſons hee trauailed through a thicke Wood, giuing ſcarce any licence to the Sunne beames to enter thoſe ſhadie limits: The ſoyle was barraine, ſignifying deſolation; the trees leaueles, the walkes loathſome: in depth of the ſhadieſt thicket thereof, there ſounded a deepe and hollowe voyce calling intentiuely for helpe, whileſt in ſtead of Ecchoes, the fatall Scritchowle ſounded a dolefull replie. ROBERT amazed at this melancholy ſpectacle, and wondering at the dolefulnes of the complaint, he boldly entered the deſolate ſhadow, propoſing God for his guide, and his courage for his companion: he had not long trauailed, but ſodainly he beheld a fierce Lion which furiouſly aſſayled him, renting off the lap of his Palmers weede, before hee could ſhape defence: but at laſt entering combat with his Palmers ſtaffe, hee ſo valiantly defended himſelfe, that he ſlewe the Lyon, and ſeeing it ſpraule vpon the ground, entered into this contemplation. Oh GOD that haſt deliuered this huge Lyon into my hands, defend me from that roring Lyon which ſeeketh to deuoure my ſoule, and proſper me in thoſe actions which I enterpriſe for thine honour and glorie. This ſayd, he procéeded further, when loe a faire delicious Damoſell crowned with a garland of Roſes, apparelled after the manner of a HAMADRIADE, preſented her ſelfe before him, where making ſemblance of an amorous and diſtreſſed Ladie, ſhe fained a pretie ſhadowe of complaint, and foulding her armes, as if ſhe had béen Loues forſaken, ſhe tuned this Elegie, whileſt from out the hart of the deſert, a ſtrange ſound of melodious muſick accorded to her cōplaint.

Plucke the fruite and taſt the pleaſure
Youthfull Lordings of delight,
Whil'ſt occaſion giues you ſeaſure,
Feede your fancies and your ſight:
After death when you are gone,
Ioy and pleaſure is there none.

Here on earth nothing is ſtable,
Fortunes chaunges well are knowne,
Whil'ſt as youth doth then enable,
Let your ſeedes of ioy be ſowne:
After death when you are gone,
Ioy and pleaſure is there none.

Feaſt it freely with your Louers,
Blyth and wanton ſweetes doo fade,
Whilſt that louely Cupid *houers*
Round about this louely ſhade:
Sport it freelie one to one,
After death is pleaſure none.

Now the pleaſant ſpring allureth,
And both place and time inuites:
Out alas, what heart endureth
To diſclaime his ſweete delightes?
After death when we are gone,
Ioy and pleaſure is there none.

The finall concluſion of this Canzon, was ſhut vp with a pleaſant Couranto, in which frō out the groue foure Satyres antiquely entertained foure Nimphs, and ſodainly vaniſhed, whileſt this faire HAMADRIADE in ſemblance approached ROBERT, wantonly caſting her armes about his necke, proffering dalliance: but he whoſe loue was planted on heauenly, not on earthly delights, ſodainly caſt her from him, and lifting vp his hands to heauen began thus. O thou maker of the heauen, tye

tye me to thy loue, intice me to thy lawe, incenſe me to vertue, ſubdue in me vanitie, let not temptation conquer, though it trie me; nor Sathan compaſſe, though he tempt me. The prayer was no ſooner finiſhed, but a horrible cracke of thunder fell from the heauens, the woods were inflamed with lightnings, and this wanton viſion ſodainly vaniſhed, in ſteade whereof ſuccéeded horrible Eathquakes, the Curtaines of the heauen were darkened, the compaſſe of the world was clowded, and on the face of the Center there appeared through the light of lightning, hideous ſhapes of Giants threatning him, monſtrous Tygers aſſayling him, but he conſtantly putting his truſt in GOD, and boldly walking on his way, at laſt attained into an open plaine, in the middeſt whereof there ſtood a poore Chappell, with a little Cottage hard beſide, and by that time the dangers were ouerpaſt, & the dimmy approach of the euening foretold him that the day was ſpent; for which cauſe he haſted into the Chappell to doo his deuotions, where he found before the Alter a graue old man performing his deuine prayers: neither of theſe two intended worldly ſalutations, but ſolemnely fell to their deuotions, which being performed, the olde man ſeeing ſo goodly a perſonage cloathed in a Pilgrims weed, with great reuerence ſaluted him, deeming him for no leſſe than he was, beſeeching his companie in his Hermitage for that night, in that other lodging was not nere at hand. ROBERT eaſilie condiſcended, and entering the homely Cottage, he was feaſted in friendly ſort with ſuch dainties, as his poore eſtate could affoord. During the time of their repaſt, ROBERT deſirous to knowe the ſecret of the inchaunted Wood, began to queſtion with the olde man about the ſame: who al amazed to heare that ROBERT had paſſed it, in manner of admyration, he anſwered thus. Truely (my ſonne) thou art happie, that through the mercie of GOD haſt ouerpaſſed thoſe dangers which thy predeceſſors could neuer attaine vnto: for this Wood (my friend) is called *Le bois du temptation*, the wood of temptation, where through many holy men haue attempted to paſſe, but they haue either béen withdrawne by delight,

delight, or driuen backe by feare, and finally periſhed through their owne follies: But ſince thou haſt ſo conſtantly perſeuered, procéede in thy deuotion, and let humilitie be thy companion, and doubtleſſe (my ſonne) thy ende ſhall bee farre better than thy beginning. ROBERT wondering at his doubtfull concluſion, replied thus. And why father, doeſt thou knowe my beginning? I ſonne (ſayd he) thou art of the earth as I am, borne of a Princeſſe as I was not, ſonne to a Duke, yet of deteſted life, ROBERT of *Normandy* I know thee, thy chaunge was foreſhowne mee in viſion, now therefore proſecute thy pretence. followe thy repentance, for in ſo doing thou ſhalt performe mightie things. The ſorrowfull Prince hearing but the repetition of his former life, wept moſt bitter teares, being ſore aſhamed to behold the graue father. But the olde man comforted him, and knowing the expedition of his iorney, ſo animated him, that hee preſently ſet forward, in that the louely Moone aſſiſted him with ſufficient light: the aged ſire conducted him on his way, in which they had not long trauailed, but they tooke their leaues the one of the other, & ROBERT continually proſecuted his iorney. In trauailing the Alps diuers Gentlemen offered him their Moyles to ride vpon, but he refuſed them. In *Italy* ſundrie Merchants inuited him, wondering at the maieſtie of his countenance; but he replied that hee was vnworthie, and ſo with teares forſooke them. If any his fellowe Pilgrimes fainted on the way, hée bare him on his backe; if any thirſted, hee ſought them water; he was comfortable to thoſe that were comfortleſſe; and where he ſawe the innocent wronged he was agréeued. Trauailing about *Ancona* he ſawe a villaine, who cruelly handled a poore countrie maiden, and drawing néere him he ſo rigorouſly reuenged the iniuſtice, that the poore mayd falling at his feete was faine to intreate for her perſecutor. Such blind men as he met hee called them happie, aſſuring them that the loſſe of their outward eyes kept them from beholding much vanitie; ſeeing a lame man complayning of his imperfection, make ſtraight thine inward man (ſayd he) good friend, for that ſhall

ſhal mount to heauen through thy vertue, when theſe limmes ſhall diſſolue to earth and become the pray of vermine. In all his trauailes he was conſtant, patronizing the weake, puniſhing the wicked, and in this manner trauailed he till at laſt hée arriued at *Rome.*

How Robert *the Diuell entered* Rome, *and what there chanced vnto him.*

TWo moneths was ROBERT ere he attained his iorneys end, and at the laſt entered the Citie on the feaſt day of S. PETER, at which time in great ſolemnitie the Popes are accuſtomed to goe to diuine Seruice, and humbling him with other Hermites, (as it was the cuſtome in thoſe ſuperſticious daies) hee attended there for his benediction: Great was the ſolemnitie on that day, and throughout the ſtreetes where the Biſhop ſhould paſſe, each one deuoutly humbled him on his knees to entertaine his bleſſing: At the enterance of the Church, among other deuout Hermites, hee behelde Prince ROBERT bathed in his teares, humbled on his knees, and wondering at his manly countenance & tall proportion, he queſtioned with himſelfe as touching his eſtate: the penitent Norman with bitter ſighes made him a due relation of his birth, eſtate, life, alterations and cauſe of trauaile, beſeeching his fatherhood of abſolution. The Pope amazed at the name of ROBERT, whoſe infamie had béen bruted through the whole earth, ſtept backe as altogether aſtoniſhed, yet at laſt gathering his ſpirits together, and reioycing at his reformation, he ſent him to a wholy and deuout Recluſe, who was his ordinarie Confeſſor, commaunding ROBERT to be ordered by him, and ſo giuing him his benediction hee entered his ſeate royall. ROBERT intentiuely to reconcile himſelfe after hée had performed his vowe, departed out of the Citie towards the Cell of this Recluſe, who was a man of much holineſſe; the place of his aboade was beautifull, from whence he might behold the coole ſtreames of *Tiber* beating vppon the mayden

walls of the world: to be ſhort, he entered the Cell, diſcouered himſelf to the Recluſe, who deteſting his abominable life, and not knowing what maner of puniſhment he might condignly appoynt him, he commaunded him for that night to continue in deuout prayers in the Chappell, promiſing him the next morning to ſatiffie him in his doubts. During the time that darkneſſe ouerſpred the face of the whole earth, and euery bird beaſt and fiſh enioyed the happie benefites of ſléepe, the vigilant religious couple deuoutly applied themſelues to contemplation, when about the third houre of the night the Recluſe was reſolued of his penaunce: wherefore vpon the breake of day, when ROBERT had ariſen from his prayers, he came vnto him, and carying in his countenance the grauitie of a father, and in his heart the ſinceritie of a Counceller, he began thus. Yong Prince, if thy contrition for ſinne be ſo compaſſionate as thou pretendeſt, and thy zeale to acknowledge the fame ſo accompliſhed as thou preſumeſt, knowe this that thy danger is leſſe and thy benefite the greater, for repentance is a ſwéete ſacrifice, and deſire to amend is the way to end the fault. But in that thy offences and follies haue béen extraordinarie, thy puniſhment muſt be no leſſe, in ſufferance whereof thou ſhalt throughly perceaue the indignitie of thy former ſinne. Herevpon he preſcribed him his penaunce: firſt that hee ſhould eate no meate but that hee receaued from a dogge: ſecondly, that during ſeauen yeres he ſhould be dumbe: laſtly, for that ſpace of time he ſhould walke in a fooles habite, in acknowledgmēt of his accuſtomed leawdneſſe. ROBERT thankfully accepted that which was enioyned him, neither repyning at the hard penance, nor diſdayning y^{e} ſlender pittance, but taking humble leaue of the Recluſe, haſted himſelfe vnto the Citie to ſatiſfie that which was preſcribed him, and buying him a fooles habit he walked vp and downe the ſtreetes, enduring the reuilings of children, who caſt dirt in his face, ſcoffed and mocked him, and the more lewd language that they vſed, the more contentment he receaued, remembring this, that his deſerts and preſumptions deſerued farre more martyrdome: oftentimes was

was he reuiled, but deuotion cloſed his tongue, conſidering this in himſelfe, that in refrayning the ſame he auoyded much offence. Certaine of his confederate Hermites beholding this madneſſe and idle behauiour, came vnto him to comfort him, but he croſſing his hands and weeping teares, poynted to the heauens, ſignifying thereby that hee ſuffered that croſſe for ſinning againſt thē. In ſhort time he became the by word of the Citie, ſome buffeted him, which hee endured patiently; ſome others of more charitie offered him foode, which he with gratulation refuſed, ſo that no other noiſe was publiſhed through *Rome* but of the ſtrange Idiot that was dumbe; the people flocked about him, ſome prayſing his perſon, ſome lamenting his ignorance, ſome greeuing that he was dumbe, otherſome laughing at his dotage: thus euery man gaue his ſeuerall iudgement of him.

How Robert *entered the Emperours Court, & how he there liued.*

AT laſt he entered the Emperours pallace, at ſuch time as with his Nobles he ſolemnized a moſt ſolemne and feſtiuall day, great was the preſſe about the table, and many the attendants, but ROBERT boldly entered the preſence, demeaning himſelfe after ſuch a manner, that the Emperour and Princes tooke very great delight in him, he was actiue of bodie, & vaughted excéedingly well, performing ſuch aduenterous trickes, as the Emperour all amazed inquired what he might be; he made him ſignes of dumnes, ſhadowing vnder colours of delight his intentiue deuotion. Then preſented they him meate which he refuſed, accuſtoming himſelfe at euery ſuch offer to make ſhowe of diſcontent. The Emperour at that time had a faire Greyhound, who for his ſwiftnes in the chace and ſeemelines of bodie was highly eſteemed, that beholding ROBERT fauned vpon him and plaied with him, as if appointed by ſome diuine inſtinct to affect him; the Emperour ſeeing he refuſed meate at his hand, caſt ſome pittance at his dogge, where ROBERT ſodainly ſtrugled for the ſame and

greedily fed thereon, which made the lookers on intentiue to ſport, to accuſtome him to that kinde of feeding. The Emperour cauſed him for this cauſe to be cheriſhed in his own houſe and tended with diligent care, taking paſtime continually to haue ROBIN in his preſence. At night when the feſtiuals were finiſhed, ROBERT was brought vnto a good bed well furniſhed, but he refuſed it, & gathering together certaine locks of ſtraw hee made him a cabbin vnder the ſtaiers of the Emperours pallace, where for ſeauen yeres ſpace he cõtinually ſlept with y^e^ hound, refuſing all other content or delectation. Oftentimes was he priuilie ſeene to weep bitterly, & when he could get into any ſeuerall place to pray deuoutly on his knees, which being tolde vnto the Emperour, made him more curious to inquire his progenie, but by no meanes could he vnderſtand it, for the good Prince had kept it moſt ſecret. Thus may we ſee that when the minde is withdrawne from worldly delights, (wherewith for the moſt part wretched men are detayned) all things ſeeme abiect and vile, except ſuch as lift the ſoule vnto heauen, and ſubdue the bodie in his ſenſualitie. This moſt famous and renowmed Romane Emperour, among all other his high bleſſings and Fortunes benefites, had a faire Ladie to his daughter, whoſe picture if PRAXITILES would deſcribe, or a better Maſter than APELLES, hee ſhould rather lacke cunning than lay colours; as beautiful ſhe was as Nature could imagine, and as well formed as ſhe was faire, and no leſſe exquiſite in learning as in lineaments, her onely imperfection was that ſhe was born dumbe. This noble Princeſſe called EMINE, was ſought vnto by all the Monarkes and vnmarried Potentates of the worlde, ſo was her fame bruited abroade, and ſuch was her beautie: among the reſt, the Souldan of *Babilon* vnderſtanding by certaine Italian Merchants the excéeding and ſurpaſſing excellence of her perſon, and receauing from them her picture, hée became woonderſullie ſurprized in loue, ſo that neglecting all other pleaſures, hee onely ſetled his minde towardes the attainment of her ſauour: Oftentimes preſented hée rich preſents

preſents to ordinarie trauaylers, deſiring onely to growe famous in the Italian Countries, and he that could but in beſt words ſet out EMINES prayſe, had a princely recompence. Round about his Pallace was no other poſie but EMINE: and in his Oratorie was no other Goddeſſe but EMINE: if he talked, he talked of EMINE: if he longed, he longed for EMINE: if he wept, he wept for EMINE: thus were all his ioyes metamorphoſed into EMINE. It was woonderous to ſée his diſguiſe in attyre after the Chriſtian manner: his deſire to be holie after the Chriſtian holyneſſe, ſuch power hath loue both to alter both the nature and manner of life and religion. But leaue we him, and returne we to ROBIN, who conuerſing continually in the Emperours Court, was at length beheld and fancied by EMINE: and although ſhe had not the libertie of ſpeech to expreſſe his affections, yet by the motion of her body, and the cariage of her eye, ſhe publiſhed her fancies. Thus may you ſee Gentlemen, certaine grounds layd of ſtrange aduentures, hidden only in the ſecret iudgement of God, and certaynely performed in times paſt, the ſequele whereof followed after this manner: and firſt as touching the eſtate of the Souldan.

Of the melancholy and ſtrange life of the Souldan during his loue, and the euents of the ſame.

THe ritch and mighty Souldan of *Balylon* hauing (as you haue read) in beholding the picture ſalne in loue with the perſon, for the ſpace of ſixe monthes ſecretly concealed his hidden griefe, and communicated it only with ſtraungers and aliens, gan rather increaſe than diminiſh his diſpaire, for knowing the naturall inclination of his ſubiects euery way repugnant againſt the lawes and manners of the Chriſtians, their diſſident religions, their different regimēts, their mortall hate, and immoueable ſtiffneckedneſſe, he began to giue ouer all thought of contentation, plotting out ſuch a courſe of life, as therein he ſhewed more barbarous conſtancie in loue, than iudgement and diſcretion: for picking out a

ſolitarie wood farre from the reſort of men, he builded him a place of pleaſure, begirt with ritch bulwarks, and inuironed with ſweete ſprings: the lodgings all of white Marble, the pillers of Iaſpis, and the whole furniture ſo rich, as neuer eye of man could behold more wonderfull. In midſt whereof, was placed a daintie and wonderfull Garden, ſtored with all the ritches of nature, with ſweete ſhades, cleere ſprings, ſtrange flowres, wholeſome hearbs: and in the middle of the ſame was erected a Temple to CUPIDE and EMINE, wherein hir ſtature made of the pureſt golde, ſeemed to ſtayne all the excellencie of workemanſhip, for the Paynter had done as much as might be, to deſcribe beawtifull EMINE. Herein he cloſed himſelfe, and hauing all the battlements of the temple made of poliſhed Iuorie, he with a true loues knot interlaced his name with EMINES, being of himſelfe excellently ſeene in portrait. If any one of his Lords reſorted vnto him, deſirous to know the name of his Goddeſſe, he anſwered EMINE: but how he ſerued, or of what place ſhe was, he durſt not tell, fearing y^e^ barbarous treaſons of his greateſt ſubiects. Thus ceaſed that warlike nation their armes, who were beforetime ſo famous, and he that was woont to fight for ſigniorie, was now foyled and beſotted with loue. The Nobles about him not induring idleneſſe, preſented themſelues before him, ſeeking to diſſwade him from his obſcuritie, but all in vayne, till BEHENZAR, a chiefe *Muſulmah* in *Bagdet* or *Babylon*, humbling him on his knee, ſpake in this manner.

Moſt royall off-ſpring of MAHOMET though thy diſpleaſure be my death, and thy frowne the ruyne of my fortune, yet knowing my ſelfe a Subiect, and thy ſelfe my Soueraigne, I will labour for thy delight, though it coſt me my death. Why is thy greatneſſe that ſcarſe was contented with the world, now at laſt contained within a wall, or thy courage which neuer was vanquiſhed, thus on the ſodaine vayled? Haſt thou bin valiant with HANIBALL, to fall with HANIBALL? and wilt thou that wonteſt to make Victorie thy goddeſſe, now make vanitie thy gods good. Let me ſpeake with

with patience, it is not the idleneſſe of thy minde, but the idoll of thy hart; default of eigernes, but the folly of thine eye: I ſee loue printed in thy browes, I feare loue is planted in thy breſt. Oh my Prince, if I deſerue fauour, diſcouer thy fancie, there are remedies for woundes that are knowne, medicines for apparant maladies, but vlcers that are concealed in the fleſh, are not cured but by ſharpe Phiſick: It is loue, I ſee it working in thine eyes, which infeebled by the power of thy thoughts, would execute that kindneſſe which thy hart can not conſent vnto. And what if loue ? art thou not Lord of *Babylon*, who may commaund ? the braueſt befriended by great Kings, who haue fayre Concubines ? let *Aſia* be ſought out: if *Aſia* hold thy loue, *Aſia* ſhall not keepe her, if *Europe*, what may *Europe* to thy power ? As for ſandy *Aphrica*, the Sunne is too hote to breed any white coulored PHÆNIX: howſoeuer thou loue my Soueraigne, if it be loue, (and that it is loue thy life declareth) certifie thy Princes of thy fancies, commaund them, employ all, ſend Embaſſades, preſent benefites: if all fayle, thy Sword is true loues dart, which ſhall pierce further with the terror of thine armes, than all the world that attempteth thy countermaund.

The Nobles admyring the boldneſſe of BEHENZAR, and ſuſpecting no leſſe, caſt themſelues in generall at his feete, and ſware vnto him by a ſolemne oth neither to contrary him, nor forſake him, till he had atchieued the fulneſſe of his ioy, if ſo it pleaſed him to diſcouer the cauſe of his penſiueneſſe. The Souldan marking their inceſſant ſuites, and prayſing BEHENZARS dutifull obedience, rowſed himſelfe from his melancholy ſeate, and with a milder countenance began thus.

I am fortunate in nothing more my noble Péeres, and beloued Princes, than in this, that I haue valiant men to follow me in my Conqueſts, and vigilant men to counſayle me in my diſcontents. You require a matter O my companions, which hath coſt me much hartbreake, and may procure me much happineſſe. It is no ordinarie paſſion that I feele, or ſeruile pleaſure that I follow. I tye not my thoughts to limits,

limits, nor my limits conclude my thoughts. My troubles are like the twynnes of DEMOCRITUS, augmented at once, counſelled by nothing, but by my opinion: I haue the qualitie of SALMACIS, which being taſted, procureth madneſſe, and this qualitie is loue, and this loue in me hath the diſpoſition of the *Hamonian* Lake, capable of all formes, but conſumed by one, which forme may not be reformed. Ah BEHENZAR, well mayſt thou accuſe myne eyes, for they by a héedleſſe glaunce, haue eclipſed my matchles glory. Oh my Princes, I ſweare to you by MAHOUND whom I honor, by my right hand that neuer fainted, I bluſhingly confeſſe I loue, but not ſo baſely as HANIBALL, for *Capua* contained his, where *Europe* admyreth my Miſtres. It is fayre EMINE I loue, to whome this Alter is erected, and my vowes are directed. Princes woonder not, THEAGINES a Greeke, loued CARICLIA a Moore, & your Souldan a Mahometiſt, his EMINE a Chriſtian. The ayme of my thoughts is the honor of *Rome:* oh ſweete *Rome* that containeth ſuch an honor, which if I attaine not, it is but your diſcontents, my death, & if my death, what though ? oh happy death if for her grow my durance. This abrupt concluſion was followed with ſuch a bitter ſigh, as all men expected no other but his finall ouerthrow, or her conſent: wherevpon his Nobles priuatly conſulted, and by his conſent BEHENZAR was made Embaſſador, and with ritch preſents ſent to *Rome* to craue EMINE in Mariage, and if the repulſe ſhould be graunted, the concluſion was, that priuie intelligence ſhould be giuen, and Ships rigged, to the ende that on the ſodaine the Souldan might inuade the Chriſtendome, and rid himſelfe of all the obſtacles of his happines. Theſe concluſions well liking the Souldan, were briefely debated, the Embaſſadors diſpatched, the Ships rigged, the ſouldyours leuyed, and the deſpaire that the Souldan conceaued, at the firſt was turned into a freſh hope, yet the ſweet grounds of his pleaſant diſcontents ſo allured him, that in ſeeming to hope, he pretended deſpaire, and in the abſence of his Lords, who intended the furtherance of his affayres, he traffiqued

traffiqued nought elſe but fancie, drawing on three Iuorie colombes, enuironing the ſtatue of EMINE, theſe three ſucceeding Sonnets: vppon the firſt, he placed a Camelion in a ſea of bloud, with this Mot vnderneath it, *Mutatus ab ille*, and vnderneath the ſame this Sonnet.

The firſt Sonnet.

IN how contrarious formes haue I conuerſed,
Since firſt mine eyes and hart by loue were chained,
Now like the Hart my boſome hath been pearſed,
Yet no Dictamnum ſeru'd when I was pained.

Now like the babe of Climene incloſed,
In piteous barck Electrum haue I ſtilled,
Now like the Nimph of craggie rock compoſed,
The rocks and woods with ſorrowes haue I filled.

Now to a dying Swan haue I been turned,
With dolefull tunes my funeralls waimenting,
Now to the Salamander neuer burned,
Yet in the fire for euermore frequenting.
Oh loathed life on nought but ſorrow grounded,
Where whoſo triumphs moſt, is deepeſt wounded.

Vppon the ſecond he placed a Barck periſhed in a ſtormy Sea, a Furie guiding the helme, the Sky ouercaſt, the GEMINI appearing, vnder which was written *Sic perij*, and vnder that this Sonnet.

The ſecond Sonnet.

SAyling the ſea of my forepointed greeuaunce,
My will the helme of my misfortune guiding,
Expecting gaine ſuſpecting no miſcheeuaunce,
With ſtaileſſe keele I cut the waters gliding.

The faire diurnall lampe whilſt that I ſayled
With neuer partiall eye my courſe aſſiſted,
But when the lights delightfull bewtie fayled,
And wauering Cinthia in her courſe perſiſted.

In ſiluer ſould two brother Starres appeered,
That in the cloudy iorney I attempted,
Incenſt the Seas, and more my Ship they neered,
(Though faire in forme) my Barck from hope exempted,
Amidſt the ſtorme my will the helme forſaketh,
And thus my Ship a luckleſſe ſhipwrack maketh.

On the third he painted *Mens*, *Fortuna*, and *Natura*, all ſtriuing to rayſe a dead man, who had foure Cupids, two hanging at his hands, two at his fëete, which kept him downe with this Motto, *Hic labor*, and vnderneath the ſame this Sonnet.

The third Sonnet.

IF all things are ordained to an end,
In ſemblaunce good, or perfect good in deed.
What finall bent haue theſe my teares I ſpend,
Or all the drops my wounded hart doth bleed.
Or to what fatall period are you aimd
My bitter ſighes, that haue my boſome maimd.

Oh my effects of paſſion euery thing,
That to a certaine purpoſe is applied,
His finall hope at laſt to end doth bring,
But ſuch ſucceſſe alas is you inuied.
For though mine eye his teares, my hart his bloud,
My breſt his ſighes beſtowes, they doe no good.

For why the end for which you trauell ſore,
Is not attained by the threefold gifts

Of

Of mind of body, or of fortunes ſtore,
Which man to tipe of matchleſſe honnor lifts.
For what you ſeeke no limits doth admit,
Nor yeelds to time, nor is ſubdewd by wit.

Ceaſe then my teares, and bleed no more my hart,
Reſtraine your ſtormes, my ſighes you toyle in vaine,
For your felicitie exceedeth arte,
Whereto nor toyle nor labour may attaine.
For loue it is a ſubtill influence,
Whoſe finall force ſtill hangeth in ſuſpence.

In theſe paſſions and fantaſies conſumed the Souldan the moſt part of his time, now imagining hope of ſucceſſe, now fearing cauſe of repulſe, adoring EMINE as his Saint, and placing his ſollace in his amorous conceits, vntill ſuch time as he heard the fatal meſſage of his ouerthrow: till whē we leaue him, returning to BEHENZAR, who hauing a proſperous winde, and a better will, ſayled ſo fortunatly, and trauailed ſo forwardly, that he arriued at *Rome*, where what ſucceſſe he had, you ſhall vnderſtand in the Chapter following.

How Behenzar *arriued at* Rome, *and of his repulſe and diſpatch. The valiant courage of* Robert *hearing the name of Chriſt blaſphemed. The loue of* Emine *towards him: and the aſſembly of the chriſtian Princes in the ayd of the Emperour.*

THe rumor was no ſooner ſpread throughout the dominions of the Empyre, but all contributarie Princes aſſembled together in the Citie of *Rome* to doo the Emperour ſeruice, and make his eſtate more pompous, and after letters of ſafe conduit preſented to the Embaſſador, BEHENZAR mounted on a braue Barbarion Horſſe, trapped in Tiſſue, and

Pearle, himſelfe attyred after the Barbarian faſhion, with his Algozin of cloth of gold embrodered with rubies, being led betweene two Kings, was in all ſolemnitie conducted vnto the Emperours Pallace, who in his great Hall, ſet among an innumerable troupe of Courtiers, as PHŒBUS amidſt the leſſer Starres, whome BEHENZAR after ſmall or no ſalutation attempted thus. Emperour of *Rome*, amongſt all the bleſſings thy God hath beſtowed on thee, among all thy fortunes that haue befalne thee from thy youth hitherto, the onely good is this, that our Souldan of *Babylon*, the terrour of the world for armes, the Lord of Conquerours, for actions, dayneth to ſalute thee, who hearing of the beawtie of thy Daughter the young Princeſſe EMINE, and vouchſafing to grace thée with his alliance, craueth her as his Wife in Marriage, which bountie of his if thou neglect, know, that thou foſtereſt the ſhadow of thine owne ruyne, thy Kingdomes ſhalbe ſpoyled, thy Princes ſlayne, thy Crowne troden at his féete, and thy ruines ſhalbe ſo grieuous, that thy royalties were neuer ſo great. If thou entertaine his demaunds, hold, take theſe preſents (whereupon he cauſed twentie Moores to diſcharge their carriages of gold & ſiluer, and lay it at his feete) if not, he lendeth thee it as a pledge of his reuenge, till he redéeme it with the ſword. Great was the murmure throughout the hall at the inſolence of the Pagan, and among the reſt EMINE was exceedingly moued, who ſitting at her Mothers féete, by her teares began to teſtifie hir cauſe of terrour. The Emperour being a Prince of a haught hart, diſdayning to be outfaced by the braueſt warriour in the world, hauing long ſince determined neuer to marrie his Daughter out of Chriſtendome, returned BEHENZAR this magnificall anſwer. It is not our cuſtome in *Europe* prowd Babylonian, to perſwade with peremptorie threats, but to woe with gentle intreaties, and as our natures are mollified by mildnes, ſo are they indurate by menaces. If y^e^ Souldan ſalute me as his equall he erreth, for y^e^ Emperour of Chriſtendom daines no ſo bace companion as a Souldan: if

if as his ſuperior, I thus anſwer him, the diſtance of his countrie, the difference of his cuſtome, the abiectnes of his riches, the barbariſme of his religion, theſe diſable him to be an Emperours ſon; as for my daughter ſhe muſt bee ruled by her father, & her father wil not admit thy maſter, who if he attempt me with iniuries, I will temper him for his iniuſtice; as for his preſents I beſtow thē on thee, for golde (Barbarian) amongſt vs, is of ſmall accompt in reſpect of vertue, go let thy vaſſalls take it vp, and carrie thou that home as a gift meeter for a meſſenger of the Souldans, than a Maſter of the Souldan; for his inuaſions I feare them not, ſince my Chriſt is my protector, vnder whoſe ſafe conduct both theſe and I little feare him, and ſo be thou anſwered. BEHENZAR mad with rage ſeeing the Emperours ſmall regard, ſtamped with his foote, and ſware thus: By MAHOUND (Chriſtian) thy Carpenters ſonne that Chriſt, your God, ſhall not ſaue thy hands, nor thy heads from the ſword of the meaneſt Prince about the Souldan, but this Citie ſhall be raced in deſpight of thy protector, and thy power. BEHENZAR had ſo ſayd, and in his furie was flinging out of the Pallace, when ROBIN the Diuell hauing all this while ſolemnely attended at the foot of the Emperour, all on the ſodaine aroſe, and not induring to heare the name of his Sauiour blaſphemed, he flung the Pagan to the groūd, and ſtamped him vnder his feete, which done, he made ſhewe of a fooliſh triumph, and bumming the proud Babilonian with his bable, he had welny killed him, had not y^e^ Princes drawne him off, who ſafely conducted blaſpheming BEHENZAR to his ſhippes, and ſmilingly laughed at the inſolence of the Idiot. The faire EMINE ſeeing the forwardneſſe of her Champion was meruailouſly delighting, ſhewing vnto her father by ſignes that he was no foole but ſome man of high ſpirit, euerie day dreſſed ſhe meanes to recouer his wits, vſing preſcripts of Phiſicke, and the councell of the learned, who ſecretly informed her that he was a man of rare expectation. Theſe ſuppoſitions meruailouſly inflamed her, and loue began to ſhow himſelfe in act in all her outward parts, inflaming her eyes,

changing her colour, which leaſt it ſhould be perceaued, ſhe with humble reuerence forſooke the aſſembly, leauing her father with the other Princes in great conſultation, who reſoluing to preuent all inconueniences, departed each one to his Countrie, ſwearing by ſolemne oath each one to gather his greateſt power, and to come and aſſiſt the Emperour the next yeare in the ſuſpected, or rather certainlie pretended warres of the Souldan: in which mindes I leaue them intentiue on their forces, ROBERT deuout in his follies, EMINE detayned with fancies, BEHENZAR ſayling to *Babilon*, who with ſuch expedition followed his buſineſſe, that with a proſperous wind hee arriued in *Aſſiria*, and ſo haſtely poſted to *Bagdet:* what there inſued the Chapter following ſhall declare.

How the Souldan being repulſed by the Emperour, with a huge and mightie armie ſayled into Italy, *and how he beſieged* Rome, *with ſome euents thereabout.*

NO ſooner had BEHENZAR declared vnto the Souldan the reſolute and careleſſe anſwere which the Emperour had returned him, but racing his rich Pallace, and ſtamping the ſtatue of his Goddeſſe EMINE to powder, he furiouſly called for Armes, ſwearing all his Princes by ſolemne and inuiolable othes, neuer to depart out of Chriſtendome, till they had ruinated the Empyre, and recouered his loue: and hereupon he embarked himſelfe as ſoone as the next Spring appeared, accompanied with 11. Kings, 18. Princes, & 300. Meſulmahes, his Armie cõſiſted of 300000. horſe and foote, his Barkes and Gallies choked the Sea, and the billowes groning vnder the burthen, began to wonder at the wood of ſtately Pines which laboured vppon their boſomes. With theſe forces and in this Equipage arriued this Souldan of *Babilon* in *Italie*, the terror of whoſe threats amated all the Weſterne parts; the poore countrie men throughout *Italie* droue their Cattell to the chiefe Cities, forſaking their houſes, and leauing their riches; the noyſe of trouble amated

mated *Greece*, and afflicted *Spaine*, and the *French*, as all amazed prepared armes. And as in common dangers a huge and mightie armie is the onely meane to make head againſt a furious Enemie, the whole Nations aſſembled them together about *Rome*, and ſubmitted themſelues vnder the conduct of the Empyre. Now at *Rome* in ſtead of beautiful houſes were builded ſtrong Bulwarkes: in ſtead of Pallaces, Paliſadoes, and each man was mightily addicted to the ſafetie of his countrie. But the Barbarian like the cruell riuer of *Tigris*, exceeding his bounds with vnmeaſurable and reſitleſſe waters, or the lightning falling vppon the drie Cedars, ouerran all the fruitfull champion, deſtroyed Cities, burned Villages, raced Manner houſes; the voyce of deſolation was heard on euery ſide, and feare and wonder aſſayled men on euery ſide: The Clergy with great deuotion called for aſſiſtance from heauen, and euery man hearing of the daunger of his neighbour, ſuſpected his owne domage to be at hand. At laſt the Souldan after great victories, rich ſpoyles, good fortunes, and long iorneys arriued at *Rome*, begirting the Citie with a mightie and ſtrong ſiege, his ſtreamers waued in the winde, and the Egle of golde ſhining on the top of his Pauilion, ſeemed to abaſh all the beauties of the Capitoll. The Emperour was no leſſe vigilant in preparing defence, for being aſſiſted by the braueſt men of *Europe*, he neither pretermitted policie, nor omitted oportunitie: often were the outrodes the Enemie made about the Countrie, and there paſſed no day wherein there was not ſome light ſkirmiſh, wherein for the moſt part the fortune was doubtfull. But BEHENZAR mooued with the outrage of the Idiot, among all the Pagans was moſt forward to battaile, euery day would hee ride about the walles, reuiling the Chriſtians, calling the Emperour Coward, his followers Foxes, that durſt not ſtirre out of their hole, till at laſt PEPIN of *France* with other famous Lords, who indured not contumelie, neither brooked braues, ſo earneſtly wrought with the Emperour, that the battaile was appoynted the day following, and the Souldan thereof aduertiſed by a Harrolt; great

great was the preparation on both ſides, and greater the dread among the Chriſtians, in that the whole hope of the Empyre depended on the fortune of that conflict. No ſooner did the bright and beautifull meſſenger of the day, with bluſhing ſeemelines awaken the ſleepie God of light, whoſe Chariot being apparelled by the houres, with golden brightneſſe gaue poſſeſſion to radiant PHŒBUS, but both the armies iſſued out into the field, and in a faire plaine arranged themſelues in battaile, there might you heare on both ſides the Captaines exhort, the Caualiers applaude, the Trompets made a heauenly harmonie, inforcing the horſes to carrier, and the heart to courage: in briefe, the battailes ioyned, where the Souldan ſhewed ineſtimable feates of armes, hewing, murthering, and ouerthrowing whom ſo euer he met. PEPIN like MARS inraged, or ACHILLES incenſed, beating downe all that reſiſted, brandiſhing his ſword like lightning, now ſtroke hée downe the King of *Circaſſo*, the Duke of *Hieropolis*, now reſkewed the olde Emperour, who laden with yeares and armes, yet lacking no courage, ſought all meanes poſſible to ſubdue his enemies. BEHENZAR on the other ſide ſeemed like ALEXANDER among the *Macedones*, for being attended on by a troope of *Mamelukes*, reſembling the *Macedonian Phalax*, he diſperſed the horſemen, toſſing them on his pikes, ſo that after a bitter and long fight, the right wing of the Chriſtians was diſcomforted: there might you ſee ORTACUS of *Denmarke* ſhewe himſelfe a braue warriour, who entering vppon the *Theſſalian* horſemen with his Daniſh Regiment, ſo diſmembred them, that they fled about the fields, both diſordered and welny deſtroyed. But the Souldan relied them ſodainly, and intermedling them with freſh bands of Souldiers, gaue ſuch a charge on the front of the enemies battaile, that it was inforced to recoyle. The Chriſtians in this incountrie were put to the worſt; of Princes were ſlaine the Duke of *Conſa*, the Earle of *Malgrauia*, the King of *Pontus*, the Marques of *Piſarra*, and to the number of 1700. Chriſtians, the Emperour himſelfe hardly eſcaped, and was in great perrill of his life,

life, who gathering vp his broken wings together, in grieuous diſcontent of minde entered his Citie, whileſt the Pagans triumphed in their Tents, hauing loſt but to the number of 900. men, beſides thoſe of marke and accompt.

Of the great moane that was made throughout Rome *for the loſſe of the Chriſtians, and how* Emine *the next day of battaile gaue* Robert *the Diuell a rich white Armour and Shield, with a white horſe, who reſkued the Emperour, and did wonderfull deedes of armes.*

GReat was the moane through all *Rome* for the Chriſtians ruine, many the teares of the mothers bemoaning their ſonnes, many the ſighes of the daughters weeping for their fathers, there was no houſe in the Citie which ſolemnized not ſome funerall, and happie was he in his miſſortune, whoſe ſonne had béen moſt forward. But among all the meſtfull families, the Emperours Court was moſt vnfortunate, where in ſtead of rich ſpoyles, the Emperiall chambers were repleniſhed with dead and wounded bodies, and confuſion ſeeming to haue elected her habitation in that place, began to infect euery particular perſon with his poyſon. The Empreſſe bathed in teares, had her eyes almoſt choaked vp with weeping, and EMINE the flower of beautie ſeemed like the Roſe ouerwaſhed with ouerlirant ſhewes, her crimſon ſtaines became pale and bleake colours; ſo much doth ſorrow alter both the inward and outward habilities. ROBERT agréeued in heart to ſee theſe diſcontents, groaned in mind, though he diſſembled mirth, practiſing all meanes poſſible to delight the Emperour, to mooue laughter to the Empreſſe, to content EMINE; faine would he haue enterpriſed armes, but he durſt not, fearing it was preiudiciall to his vowe, and ſo much courage wrought in his heart, that eſpying his Confeſſor one day, who by reaſon of theſe warres had withdrawne himſelfe into the Citie, he by ſignes ſhewed his deſires to doo the Emperour ſeruice. The good old man falling on his necke bleſ-

ſed him, and confidently perſwaded him thereunto, (ſo his deſire were not for vaineglorie ſake, but for the honour and in the name of Chriſt). ROBERT reſolued herein became more frolicke, moouing great pleaſure in the Princes, by kiſſing their ſwords, and playing with their armes; many battailes were there fought, wherein he would faine haue béen preſent: One day among the reſt, at ſuch time as the Princes iſſued out to battaile, EMINE called ROBERT vp into the top of a high turret, from whence they might behold all the manner of the conflict: but alas, the day was fatall to the Chriſtians, and the cries of them that fled pierced the very heauens. ROBERT not able to endure theſe maſſacres, wept bitter teares for anger, and ſeeing EMINE diſcontent, made ſignes vnto her for armour; ſhe by diuine inſtinct ſomewhat aſſertained of his intent, ſecretly with her owne hands armed him in a rich white armour of her fathers, which he vſed in his youth, giuing him a faire ſword and ſhield, and ſhutting his beuer cloſe commanded that a horſe ſhould bee giuen him; the groomes of y^e^ Emperours ſtable gaue him a fierce and ſtout Steede of ſelfelike colour as his armes weare of, on which ſpeedely mounting, he iſſued foorth of the gates, gathering together the ſcattered troopes, and entered the thickeſt of the Saracens with ſuch furie, that before his Launce was broken he diſmounted thirtie of the beſt Pagans: then taking in hand his well tempered ſword, hee performed ſuch Cheualrie, as all the beholders were amazed, his ſworde lighted in no place where it cleaued not a lim, neither was their Helmets of that temper that could withſtand his ſtroake, he ſlewe BEHENZAR hand to hand, and had welny taken the Souldan priſoner, had not a band of ſtrong Tartarians reſkewed him. EMINE from her ſolitarie Turret beholding his proweſſe, was ſurprized with meruailous ſollace, now wiſhed ſhe that ſhe could ſpeake whereby ſhe might mooue her loue, now deſired ſhe that hée were as noble, as hee was valiant, and as wittie, as hee was worthie. But the Emperour among the reſt was wholly reuiued with the ſight, and yéelding God moſt humble thankes, animated

animated his Souldiers to purſue the victorie; many and valiant were the men that fell that day by ROBERTS ſworde, and had not the night by ſpeedie approach departed both the Armies, the Souldan had that day ſuffered an vndoubted ouerthrowe: whereuppon both the Armies ſounded the retreate, and ROBERT with all expedition priuilie entered the Citie, where encountering the Recluſe his Confeſſor, he left his Armour with him, and hid his horſe in a Monaſtarie, where the good man was reſiant, returning to the Court in his fooles habite: by which time the Emperour with his attendants was entered the Citie, and being diſarmed ſat him downe in great content, diſcourſing with his Princes and Emperours vppon the affayres of that dayes ſeruice; great was the noyſe throughout the Citie of the white Knights valour, and in Court was no other talke but of the ſtraunge Knight that behaued himſelfe ſo valiantly. The Emperour made great inquiſition after him, but by no meanes could vnderſtande thereof.

By this time ROBERT and his hound (as was his cuſtome) entered the dyning chamber, playing many pleaſant trickes before the Emperour, who tooke thereat wonderfull delight, EMINES eye was continually fixed on him, and whileſt the Kings talked of the valiant warriour, ſhe purpoſely poynted at him. It fortuned in this incountrie that ROBERT had a little ſcratch ouer his right eye, which being but freſhly wounded bled a little; the Emperour that loued him deerely, examined who had harmed him; great noyſe was there about the Pallace of this iniurie, and no man would be knowne of it, only one Knight knéeling before the Emperour, certified his grace that the knight who had deſerued ſo much in his ſeruice that day, was wounded in the ſame place, & that he ſuſpected it was he. ROBERT fearing leſt he ſhould be diſcouered, began much more to play y^e^ Idiot, putting his Cockſcomb vpon the Knights head & laughing, which cauſed all y^e^ Princes to take great delight: but EMINE ſtill poynted at him, & if the libertie

of her tongue had graunted her meanes to diſcouer the ſecrecie of her thought, ROBERT aſſuredly had at that time been knowne. The Emperour notwithſtanding began to gather on theſe allegations, and deſirous to knowe the certaine trueth, priuatly appoynted certaine Knights againſt the next day to the number of thirtie to attend the ſayd Champion; and by ſome meanes to cauſe his diſcouerie. In this manner paſſed they the euening in delight, till it was bed time, when as the Emperour and Empreſſe (after order was giuen for the ſafetie of the Citie) betooke them to their reſt, and the other ſeuerall Lords and Princes to their lodging, at which time ROBERT and his hound entered their homely cabbin, wherein meditating without cloſing his eyes, the ſalt teares ſtreamed downe his cheekes in remembrance of his ſinnes, in thought of his father, in conſideration of his countrie: and now came there to his minde how for ſixe yeares and more hée had liued an abiect life, vnworthie his eſtate, the thought whereof ſo much abaſhed him, that it is vnpoſſible to reckon vp his perplexities: then called hee to minde the kinde affections of EMINE, and his ſoule bemoned that ſo perfect a perſon ſhould haue ſo palpable an vnperfection: now applied hée the cauſe thereof to the Emperours ſinne, accompting the virgin happie, that by her want of ſpeach eſcaped from many occaſions of offence: then recorded hee the effuſion of Chriſtian bloud, and of méere compaſſion in middeſt of that thought hee wept moſt bitterly, when the poore kinde beaſt licked vp his teares. In this ſort ſpent he the night in conſideration of many thinges, and in concluſion of the aduenture of his life, for the ſafetie of Chriſtendome: whileſt the approach of the morning called each one from his couch, and the warning Trompet called out to the fight, then went euery one to arme him, and after they had heard the diuine ſeruice, & taken ſome refection, prepared themſelues vnto the fight: In the Souldans Camp all were farre otherwiſe, for y^e^ loſſe they receaued y^e^ day before enuenomed their harts, and

and made them more vigorous vnto reuenge, each one reſolued with this Camarado, to ſubdue, or dye; to conquer, or be confounded. In their lookes were ſhadowed their tyrannies, and in their haſt their hardineſſe. Scarcely were the allarms ſounded on both ſides, but the enemy gaue the charge, and the Souldan inflamed with loue, and inraged with furie, ſought by all meanes poſſible to confound his aduerſaries. On euery ſide were heard the gronings of wounded men, ſome hauing loſt their armes, ſome their legs, the ſonne oftentimes was trampled vnder the horſſe féete of his father, and in theſe common miſeries, nature herſelfe ſtoode amazed to behold the Maſſacres. The Souldan which way ſoeuer he trauailed, ouerthrew his reſiſtants, the Emperour was by him vnhorſſed and wounded, and had not PEPIN, and CHARLES of *Burgundie* reſcued him at that time, *actum eſſet de imperio.* Certaine men that were lightly wounded, brought no leſſe aſtoniſhment into the Citie, than was in the battaile, for they aggrauated the diſcomfiture farre more than it was, reporting that the Emperour was vnrecouerably diſtreſſed. ROBERT hearing of theſe rumors, haſted to the Recluſe, his ſoule groaned within him, and zeale ouercame him, ſo that after ſome deuout prayers, accompanyed with remorſefull teares, he mounted on horſſeback, and hauing taken his armes, he ſo valiantly and furiouſly entered the fight, that thoſe who beheld him, thought that ſome tempeſt had bin ſtirred vp, and ſome whirlewind iſſued from the Citie, in his furie he tooke no regard of perſon, murthering whomeſoeuer he incountered: ſcarce could his horſſe ſtirre himſelfe for the multitude of dead men that fell before him: ſuch of the Chriſtians as fled out of the battaile before his entrance, returned vehemently, ſo that the conflict was renewed with ſuch vigor, as the heauens in vehement ſhowers ſeemed to beweepe the murther. The Emperour beyond all expectation, ſhewed himſelfe valiant, and approching the place where the Norman Prince fought, he cryed out for extreame ioy: Oh hope of Chriſtendome, thou flowre of chiualrie, thou anchor of mine Empire,

the heauens requite thee: ſee how old in yeares my perſon ſhall accompany thee, how forward I will fight, and inforce thy ſelfe the more to preuent the deſolation of yond Citie. ROBERT quickned with his words, departed as if he vnderſtood him not, and meeting with the Souldan, gaue him ſuch a ſtroke on the helmet, that his horſſe fell vnto the ground, and he himſelfe was wonderfully amazed. The whole band of the Mamelucks ſeeking to withſtand him, were either diſſipated or deſtroyed, and he that thought to gaine y^e^ chiefeſt triumph, enacted the choiceſt tragedie: in briefe, as the tender bloſſoms new apparrailed by nature, iſſuing from their ſtalks as new borne creatures, vpon the violent breath of a Northren wind, are depriued of their beawtie and decayed in their bloſſome: ſo the Pagans beholding the forwardnes of the aſſaylant, and the feebleneſſe of their aſſembly, fled away, both careleſſe of their weale, and recureleſſe in their wrack. ROBERT ſeeing the euening approching on, the Chriſtians prowd with victorie, the purſuite hote, the flight haſtie, ſodainely withdrewe himſelfe; for the gentle Weſterne winde (a kind louemate of the euentide) began with curteous breathings to aſſwage his ouergrowne wearineſſe, the ſunne in the Eaſt ſet in his ſcarlet redneſſe, pretending the beawtie of the ſucceeding day, or the windynes of the following night; for which cauſe, dreading to be be eſcried, and deſirous to eſcape, (aſcribing all glory to heauens, and not vnto his hand) he ſodainly departed, leauing the Chriſtians to purſue that with ſwiftneſſe, which he had compaſſed by his ſword, but whilſt he ſeeketh to auoyd the furie of his enemie, he is readie to periſh through the meanes of amitie, for the thirtie choſen Knightes appointed by the Emperour to deſcrie him, at ſuch time as he forſooke the battaile, followed him haſtelie, and couching their Launces all at once, on ſodayne aſſayled him: he ſeeing ſo many attempting him at once, turned his horſſe, reſoluing to endure the hazard, but finding their armes to be Chriſtian, he ſpurred his horſſe, deteſting vtterly to come in knowledge:

ledge: the purſuite was hote, the flight feruent, the followers in deſpayre, the flyer determined; how often ſmiled ROBERT to himſelfe, knowing that he fled before he feared? how often feared they to touch him, that fled from them? in briefe, ſome one better horſſed than the other, ſeeing that the hazard of their credits depended on their knowledge, hauing the ſwifteſt Horſſe, purſued the Norman Prince, and ſo egerly indeuored, that he gaue him a deepe wound in the thygh, and ſodaynely returned to his companyons, knowing, that the bitterneſſe of the ſame, and the eagerneſſe of his griefe, would ſooneſt diſcloſe the obſcuritie of the ſufferer. And now began the night to giue freedome to the afflicted, and ROBERT meanes of eſcape, who arriuing at the Hoſpitall of the Recluſe, ſet vp his Horſſe, bound vp hys woundes, and in his Idiotlie habbit, entered the Court. EMINE that had ſeene the battaile, could hardlie contayne her ſelfe, entertayning the ſuppoſed Ideot with many ſolemnities, beeing onely priuie with the holie man to his ordinarie reſcouſes. Often did ſhe offer in ſignes, to ſhewe he was wounded, but ROBERT ſo cunningly concealed his agonyes, as the world could not diſcerne his greeuaunce. In concluſion, the day cloſing vp, the daungers were manyfeſt, the Chriſtians had the vpper hande, the Pagans were diſcomfited, and the Emperour returning in tryumph vnto his Court, was ſolemnelye receyued with Proceſſion, and euery valiant Prince entertayned alſo with publique applaudings. In the Pallace was prepared a moſt ſumptuous Banquet, and ſuch Bonefiers and beneuolence was beſtowed in the Citie, as if the Emperour had been but newly eſtabliſhed. After ſuch as were wounded were with comfortable Oyles and Medicines reuiued, they ſet them downe to Supper, yeelding to almightye GOD moſt hartye thanks for their ſo fortunate victorye, paſſing away the night in ſuch mirth and iollitie, as if they had at that tyme ſolemniſed ſome Feſtiuall.

The

The Hiſtorie of Robert

The Emperours Treaſurie was opened, and benefites were employed on euery ſide with great bountie: the *Io Peans* of triumph, reſounded in all places, and amongſt the reſt a braue Poet, yet deuout, after the ſolemne harmony of Muſick preſented this Hymne.

Eurilochus Hymne.

WHen waſtfull warres, (fruites of afflicting time)
Haue left our ſoyle deuoyde of all ſuſpence:
When barraine hope, the flowre of earthly Prime
Perceiues that grace exceedeth mans offence:
What may we worke, or what may man pretend,
Whereof to God he not aſcribes the end?

Our dull and fruitleſſe fruites of fleeting earth
Are ſinfull (like our ſelues) that them ſuppoſe,
Sinnes harueſt neuer failes, but grace hath dearth,
Oh how contrarious mortall men are thoſe
That ground on this, that God hath griefes withſtood,
And yet from God acknowledge not the good?

All Empires are exchangd, and changing thriue,
(Yet only God is cauſe of euery change)
Eſtrangd the men that were, from men aliue,
Affections thus ſtill liue, by being ſtrange.
In changes yet ſince God alone directs,
He makes a change from grace who ſo neglects.

In colours thus we compaſſe mickle worth,
All ſenſeleſſe in ſuppoſe thus ſenſe we vſe
(Great Princes) grace from ſecrets wendeth foorth,
Which proffered ſome accept, and ſome refuſe.
Let thoſe who taſt the fruites commend the tree,
This I from God, and God hath taught it mee.

And

And beſides all theſe reuelings, ROBERT notwithſtanding his wounds, was in apparance maruellous pleaſant, for neyther the greeuouſneſſe of his ſinne, nor the greatneſſe of his miſſortune could alter his delights in this publike reioyce. He made prettie ſkirmiſhes with his hound, and after he had attayned the conqueſt, ſeemed in choller to leade the kinde creature in his leaſh. Now began he in ſignes to diſcipher his ſollace, preſenting the Emperour with Palme bowes in ſtead of victorie and peace, and with an Oliue Garland in token of a Conquerour, which gaue the Monarck mightie occaſion of reioyce, but the Monarck after his minde had for a while béen detayned with pleaſure in midſt of his thought of victorie, began to enquire of him who was the occaſion of his victorie, and conferring with his Princes, he reſolued himſelfe by their counſayles in what manner he might requite his curteſies, then calling vnto him the thirtie Knights, he queſtioned with them about him, who could no otherwiſe informe him, but that through the ſwiftneſſe of his Horſſe, he eſcaped from them, and was by one of them wounded in the thigh, by which meanes they thought he ſhould onely be knowne, and by no other: this made the Emperour amazed, conſidering his voluntarie obſcuritie, and great deſert, but EMINE ſtill poynted at ROBERT, EMINE ſtill intimated ROBERT: ſome ſuſpected this man, ſome that man. To be ſhort, in that Chriſtendome had béen ſaued, and *Rome* preſerued by his meanes, by common conſent it was ordered, and the next day moſt ſolemnly proclaymed, that he who had ſo well deſerued of the Common weale, if leauing his voluntarie obſcuritie, he would bring foorth his white horſſe and armour, and ſhew the wound that was inflicted him in the laſt combate, he ſhould in recompence of his good deſerts towards Chriſtendome, be made heire apparant to the Empire, and receyue in Marriage ſaire EMINE the daughter of the Emperour. This being thus concluded, EMINE ſeemed to reioyce, and imbraced ROBERT in open aſſembly, mouing hir Father and Mother thereby to maruailous admiration.

Each one thorough the Court, began to deſcant vpon this euent, and the whole Citie was ſodainely filled with the rumor. At laſt the houre of midnight approched, whereby the weerie trauailed Princes were called to reſt, and ROBERT agreeued with his wound, layd him downe in his Cabban, and the hound ſupplying the office of a Surgeon, licked vp the clotted bloud of his wound.

How meruailouſly the Souldan was diſcontented after his ouerthrow, with the tidings that was brought him as touching the Proclamation.

BUt where the Emperour ſollaced for victorie, the Souldan ſorrowed in that he was vanquiſhed, and entering his royall tent, altogether diſcontent, he began to exclaime on the deſtenies, to complaine of his deſaſter, to expoſtulate with loue, to repeate of his loſſe, yea ſo was his hart burthened with inceſſant griefes, his mind broken with remedileſſe grudges, that from a reaſonable man, he became inraged. Alaſſe ſayd he prepoſterous and iniurious Fortune, the variable goddeſſe of humane eſtates, and the vigilant preuenter of worldly ſtabilitie, thou tempereſt the indignities of thoſe that truſt thee not, and ouerturneſt the dignities of thoſe that tempt thee not. Thou haſt made me, who whilome might compare for felicitie with CÆSAR, complaine my miſfortunes with SERTORIUS. I am bereft of delight, baniſhed from loue, and is not this miſerie? I am robbed of my friends, reuiled of my foes, and is not this martyrdome? Oh that I had béen buried in my Cradle, or bereft of thy crueltie, or thou hadſt béen more conſtant, or I more circumſpect? Worldly miſeries haue their medicines; diſcontents are relieued by counſailes, wants, and decayes by works and diligence, reproofes, by patience, in complections all contrarie humors haue their helps. *Anticira* purgeth Melancholy, *Rubarbe* Choller, *Sceney* Flegme. Woundes haue their Balſames to heale them, wretchedneſſe hath benefites and philoſo-

philoſophy to helpe it: but loue the diueliſh plague of the minde, the determined peſtilence of man, the incorporate poyſon of the hart, the vnconquered pennance of the ſoule, that hath no Antidotes to preuent, nor electuaries to comfort, nor perſwaſions to relieue, nor purges to expulſe, only it is infinite in nature, and infinite in crueltie. Oh my life, how art thou miſerable through my loue? and my loue, how miſgouerneſt thou my life? by thee I haue loſt friends, and am deſolate in fortunes, I periſh in thy rage, my ſubiects periſh through thy raſhneſſe. Oh that I had been perſwaded, or, that I had better preuented. But why ſpend I the time in wiſhes, which are no meanes of welfare, *Vna ſalus victis nullam ſperare ſalutem.* Let me dye, for death taketh away the ſcandale of my decay, yea only death is the medicine of my miſerie: this ſayd, he caſt himſelfe groueling on his bed, contemning all foode, refuſing all nouriſhment, neyther could the perſwaſion of his Princes, nor the prayers of his ſouldyours, in any wayes withdraw him from his deſperatneſſe, till ſodaine newes was brought by an eſpiall out of the Citie, of the generall Proclamation publiſhed in *Rome*, that who ſo could bring forth his white horſe and armor, and ſhewe the wound that was inflicted him in the laſt combate, he ſhould in recompence of his good deſerts towards Chriſtendome, be made heire apparant to the Empire, and receiue faire EMINE the Daughter of the Emperour in Marriage. This newes ſomewhat relieued him, and a ſodaine hope entered his hidden thoughts. He knew his owne courage of as great conſequence as any mans, whereby if he were croſſed in his voluntary purpoſe, he might wage the Combate, he gathered by circumſtances, that the Knight who deferued, had vowed obſcuritie, and theſe tokens that were required were poſſible, wherevpon diſmiſſing all his traine, he onely called vnto him a certayne Negromancer of approoued knowledge, with whome he ſo wrought with gifts, that hee by Magicke founde the meanes to drawe the

true patterne of the armour, and to finde a horſſe ſo like vnto the other, that who ſo ſhould behold him, would ſuppoſe him to be that of ROBINS. Being by this meanes ayded with all poſſibilities, he cauſed the armour to be forged with all expedition, and wounding himſelfe vehemently in the thygh, he preſently bound vp the ſame, reſoluing by this meanes to deceiue the Emperour, to compaſſe EMINE, and keepe the remnant of his armie in ſecuritie: wherevpon, diſcouering his pretence vnto his Nobles, and ſhewing them both his manner and meanes, he armed himſelfe, and committed the care of his armie to the charge of his Princes, and ſo taking his leaue, departed towards the Citie.

How the Souldan entred the Citie of Rome *in his diſguiſe, and made his claime to* Emine *who ſhould haue beene betrothed vnto him, and what miraculous chaunce did therevpon inſew.*

ONe day and more after his laſt victorie, the Emperour kept his bed, and viii. dayes continually after intended quietnes, knowing that the enemie was too much weakned to prouoke him as yet, yet ſufficiently able in their trench to worke for their owne defence: it chaunced, that vpon the feaſt day of S. PETER (a day of great ſolemnitie in the Citie of *Rome*) that after the Emperour with his other Princes had heard the deuine ſeruice, and beſtowed their bountiful almes on the poore, whilſt in great pomp the mighty potentate ſate in his hall, attended on by a manly trayne of Courtiers. The Souldan entered the Citie in bright and lucid armour, his creſt repleniſhed and beawtified with a plume of rich feathers, which ouerſpreading the back of his milkewhite Steed in many beawtifull colours, gaue greater beawtie to his horſe and himſelfe, and in that he was armed after y^e^ Chriſtian maner, the firſt court of gard let him paſſe. He was a Prince of high maieſty, and wonderfull dexteritie in armes, and with ſuch agility managed he his horſe, as all the Citizens began to maruell, ſome alleaging this, ſome muttering that, according to their naturall opinions, and diſpoſitions; but at

at ſuch time as he entered the high ſtreete wherein ſtoode the Emperours pallace, the ſecond court of guard ſtayed him, and queſtioning with him what he was, it was anſwered that hée was the very ſame knight that had reſkewed the Emperour, reléeued Chriſtendom, and deſerued EMINE, and forthat cauſe he was come according to his Excellencies proclamation to claime his due. The rumour was no ſooner ſpred, nor the word paſt, but hee was entertained with generall applauſe of the Souldiers, the Citizens began a feſtiuall, and all the chiefe Courtiers in magnificent pomp came out to méet him, when being diſmounted and brought before the Emperour, after gracious ſalutations he began thus.

Moſt mightie and famous Emperour of *Rome*, ſince the common voyce throughout Chriſtendome, and report in forraine Countries, attributeth as much conſtancie to thy word, as commendation to thy worthineſſe; I haue being a Prince as mightie as thy ſelfe, and more courteous than thou imagineſt, preſumed to relie vppon thy promiſe, and require the accompliſhment of thy proclamation; I am the man Romane Emperour, that bewitched with the excellent beauties of thy daughter, haue forſaken mine owne friends, to relieue my foes, and haue ſaued thy life, when thou ſoughteſt my loſſe, I haue inueſted a meane ſubiect with the eſtate of a Souldan, and from a Souldan haue I changed my ſelfe to procure thy ſafetie; Loue (thou great Potentate) hath made me murther mine own Mercenaries, maſſacre my natiue friends, yea loue hath ſo gouerned my affections that to enioye it I haue hazarded my fortunes: yet is the reward of my trauell ſo great, and the regarde of EMINE ſo gracious, that were there thouſand kingdoms to aduenture, millions of Souldiers to looſe, hoſts of friends to forſake, I would leaue them all to betake me to EMINE; that I am the man, behold the meanes, the armour, the horſe, beholde the wounds, which thy purſuing Knights inflicted (wherewith hee diſcouered his thigh) all which yéeld apparant teſtimony of my approoued towardnes; had this action béen attempted by a ſtranger of meane eſtate,

the deſert had béen mightie; but being practized by thy foe, atchieued by thine equal, how worthie am I thy recompence? The Emperour impatient of delay (his ioy was ſo accompliſhed) aroſe from his royall ſeate, accompanied with all his Princes, and caſting his armes about his necke began thus. I had not thought braue Souldan, that ſuch bountie of mind had remayned in a Barbarian, to hazard his owne fortune, and to relieue his foe: but ſince I ſee by apparant proofe that thy vertue is beyond expectation, and thy deſerts approoue thy magnificence, my promiſe ſhall bee accompliſhed, and EMINE and this Empyre, theſe Péeres and mine owne perſon, ſhall be at the Souldans commaund, onely great Monarke it behoueth thée this, if thou meane to wed a Chriſtian, to become a Chriſtian, which if thou ſhalt effect, ſuch a league of conſanguinitie ſhall be knit betweene vs, as ſhall concerne thine own ſafetie, and the ſecuritie of both our ſubiects. The Souldan that accompted no other heauen, than enioying EMINE, and rather reſpected his pleaſure, than his profeſſion, voluntarilie condiſcended, and in the preſence of al the Eſtates of the Empyre was chriſtened by the Pope, that was at that time there in preſence, by the name of FREDERICKE: great was the ſolemnitie in the pallace, and many the Careſſes of the Courtiers: then were Liſts ſet vp, and Trophies erected, and nothing ſounded throughout *Rome* but the marriage of EMINE, who vnawares was called for by the Emperour, and certified by ſignes of his determination. The poore Ladie expecting nothing leſſe than marriage of him ſhe deteſted, ſent out plentifull teares, and ſpent many bitter ſighes to the aſtoniſhment of her father, and the whole aſſembly continually poynting at ROBERT, who in the thickeſt of the aſſembly had heard all the coloured falſehoods, and ſmiled at them; but he that rather had care of GOD, than the world, ſet all pompe and vanitie at nought, acknowledging his actions to haue been attempted for conſcience ſake, not promotion. Merueilous was the aſtoniſhment of EMINE, whoſe eye was neuer off of ROBERT, ſéeming as though with piteous teares ſhe claimed his protection, which

which wrought in him a change of colour, and made him together with the grieuouſneſſe of his wound to depart out of the aſſembly. EMINE aſtoniſhed hereat fell downe in a ſound, and being at laſt dawed after many milde perſwaſions of her father, alleaging how her repulſe was a diſparagement of his maieſtie, ſhe condeſcended and vouchſafed the accord: great was the ioy of the Souldan, the reioyce of the Souldiers, the content of the Princes, y^e^ delight of the priuate: in briefe, the day following y^e^ ſolemniſation was to be accompliſhed. The rumour of the Souldans ſucceſſe was no ſooner ſpred thorow the Campe, but if there were applauſe in the Citie, there were merueilous triumphs in the Trenches, in ſuch ſort as it happeneth among Saylers, who when a bitter ſtorme hath béen paſt, and their ſhip in daunger of drowning, forget their olde domage, and reioyce their late eſcape: ſo fared it with theſe Barbarians, who ſeeing the furie of warre ceaſed, the cauſe of peace commenced, forgot their former broyles, and reioyced at the preſence of fortunes benefites. In great delight and iolitie were theſe Princes conuerſant all the day long, and at night with no leſſe expectation of pleaſure, each one betooke himſelfe to his reſt; onely ROBERT who knew the determined day of his penaunce was expired, and ſawe that the Princeſſe EMINE did mightely affect him, began to cõceaue ſome ſparks of pitie, gréeuing that an impious Pagan ſhould enioy ſuch a paragon: and in ſuch ſort fared hée, as thoſe that play at the game of Cheſſe, ſtill preuenting, but alwaies fearing a mate, his minde was wholy addicted to God, but the portion of the fleſh began to conſpire; great was the combat all the night long betwéene his affections, now of zeale, then of compaſſion, ſtraight of loue, for there is no generous heart but is capable of the ſame. The morning meane while began to puſh foorth her beauties, wéeping her violet ſwéet deaw and pearlie moyſture on euery tree, plant, and flomer in the medowes; the hills were adorned with the golden beames of the Sunne, and *Rome* inriched with all the beauties of Nations, the ſpacious galleries were decked with gold, the rich Pallaces with pearle,

pearles, and tiſſue, euery ſtreet was adorned with Arras, virgins with lampes of ſiluer with ſweete perfumes and odors apparelled in white, with Coronets of pearle, their haire ſcattered about their boſomes attended for the Bride, and a noyſe of melodious muſick, accompanied with delicate voices awaked both the Princes that were to be eſpouſed. Firſt entered the Souldan into the great Hall attended with his braueſt Muſulmahs, ſo rich & gorgious, that the Sunne which beheld them ſeemed to dazle at their deuiſes: after entered the Pope with all his Clergie, ſinging moſt melodious himmes, when ſodainly all the Princes attending, the Emperour marched forwarde, who twixt himſelfe and PEPIN of *France*, (the greateſt of crowned Kings) brought faire EMINE apparelled like IUNO in all her pompe, and attended with all the beautifull of *Europe*; ROBERT among the reſt in a newe fooles attyre, was a ſpeciall attendant, and oftentimes his heart earned and his ſoule ſighed to ſee that another ſhould enioy his title; faine would he haue ſpoken, but religious zeale cloſed his lippes: In briefe, when the ſolemne ſeruice was accompliſhed, the Pope in all ſolemnitie preſented himſelfe in his *Pontificalibus* to couple theſe two magnificent Princes together, EMINE was brought foorth, the Souldan addreſſed, the Ceremonies were begun, and the ſoothfaſtneſſe was to be plighted, when (loe the wonderous workes of almightie GOD) EMINE at ſuch time as their handes ſhould haue béen ioyned, violently drewe hers backward, and inſpired by diuine prouidence (after ſhe had béen dumbe from her infancie thetherto) ſhe began thus.

Vnhallowed Pagan, who to performe thy luſt, counterfeiteſt Religion, and to attaine my loue, haſt coyned a lye; knowe thou that thou canſt diſſemble with the world, thou canſt not bee hidden from GOD: with what face (falſe Souldan) canſt thou claime anothers right? or intitle thy ſelf to that honour which thy betters haue deſerued? It lyes not in that weake hand to containe ſuch hardines, in that faint breaſt to enact ſuch forwardneſſe, neither wert thou able in firmnes,

firmnes, couldeſt thou reach to that honour wanting faith. It was not man (ye Princes) it was no humane power (dread father) but the diuine working of God by the meanes of this ſuppoſed Idiot, that gaue vs conqueſt: This ROBERT ſurnamed (for his wicked life in times paſt) the Diuell, who hath turned his damned deedes to deuotion, is he that reſkewed the Emperour, was armed by mee, was horſed by my command; and if he be ſearched, is the very man who was wounded by your Knights; this Souldans armour is magicall, his Stéede infernall, himſelfe perfidious; why permit you (Princes) that he who hath ſoyled his hands in your blouds, ſhould be ſerued like a Prince of high bountie? Lay handes on him, inflict bonds on him, ſlay the viper ere he ſting, and the Crocodile ere he can deuour. Theſe words were vttered with a confident and bolde ſpirit, and all the aſſembly was abaſhed at this wonder; the Souldan ſtood as a man that had loſt his ſenſes, and the beſt Romanes began to flocke about ROBERT. During theſe miraculous euents, whileſt each mans tongue was kept mute with meruaile, the holy Recluſe entered the preſence (ordayned as it is thought by diuine ordinance) in his hands bare he the true Armour, and about his neck the girdle and ſworde, hauing a religious Nouice at his heeles who led the white Steede; who taking ROBERT by the hand marched through the preaſe, and proſtrating himſelfe before the Emperour and Pope, began thus. How many waies (you eyes of Chriſtendome) hath God permitted error to ſupplant the righteous, to the ende that beyond expectation he might expreſſe his righteouſneſſe? The lippes that were ſhut hath he opened, and the things that were hidden hath he reuealed; PATROCLUS is not ACHILLES (ye Princes) though he weare his armour, nor the Foxe the Lyon though he weare his ſkinne, nor the Crowe the king of birds, though hee hath borrowed the feather, nor this Souldan the deſeruer, though he hath claimed the title: but moſt ſacred Emperour, this man is the cauſe of your ſafetie, Chriſtendom is beholding to this prince, and *Normandy* famous in this ROBERT; and that this is hée,

what greater token (before my God) than EMINES teſtimonie? hath not God giuen her an inſtrument to open deſert, which before time was cloſed with dumneſſe? and that this is hee, what greater prooſe than the very Armour, the very Sword, the very Steede, concealed and kept by me for greater ſecrecie? Behold the wound, not inforced by a voluntarie ſtroake as is the Souldans, but by a fauouring hand who laboured to diſcouer him; if therefore trueth being opened, bee preferred before error, and condigne worthines before impietie and wickedneſſe, Emperour accept this Prince of *Normandy* for thy ſonne, who procured thy ſecuritie; for thy kinſman, who reſkewed thy Countrie, ſo ſhalt thou performe the duetie of a iuſt Prince, and be commended for thy prouidence. This ſayd, he diſcouered ROBERTS thigh, and preſented all the titles of his claime, and crauing priuate conference with him, was permitted to conuerſe with him alone in a hidden chamber: meane while the Pallace was in an vprore, and ſome ſwords were drawne to aſſaile the Souldan, who abaſhed & aſhamed at his diſcouerie, ſeemed rather a dead than a liues man. But the Emperour who ſawe in his lookes the tenour of his looſenes, being a gracious and benigne Prince, withſtood the aſſailants, and after thankes giuen to the heauens, and kinde embrace to EMINE, he ſpake in this manner to the Souldan. Pagan, though it be in my power to cut thee off, it is not my pleaſure to vſe diſcourteſie, I ſee it was fancie that made thee faine, and follie that hath procured thy fall, I know thy eſtate is deſperate, thy ſouldiers ſpent, thy Muſulmahs diſcomforted; and in that I diſdaine to combate with theſe who are welny conquered, I pitie thee, and pitying thee grant thy peace: If therefore thou wilt preſently depart my Court, diſlodge thy Campe, and leaue Chriſtendome, thou and thine ſhall enioy both life and libertie, and that for EMINES ſake: if not, reſolue thy ſelfe to dye, to ſee thy Nobles deſtroyed, and the memorie of thy name entirely exterminate and extinguiſhed. The Souldan pondering with himſelfe his perilous eſtate, ſeeing his loue recureles, and his libertie rechles except he

he accepted the opportunitie, anſwered the Emperour in this ſort. If my fancies haue made me fooliſh, beare with me Emperour, more mightie than I haue fallen; for the attainement of EMINE if I haue fained, I muſt now onely repent it, bearing a deepe wound in my thigh, but more woe in my heart: for my life I reſpect it not, were it not I regard my ſubiects; for thy bountie I accept it, and will depart Chriſtendome, and ſo relying on thy word I take my leaue, ſurrendring thee thy Chriſtianitie, ſince thou haſt bereft me of mine EMINE. This ſayd, reuiling and exclayming on deſtinie, the Pagans departed, and truſſing vp their baggage ſhipped themſelues, leauing both the ſiege and Chriſtendome, which was mightily comforted by their departure.

By this time had the Recluſe abſolued ROBERT, and acquited him of his penaunce, and aduiſing him to put on a robe of maieſtie, he brought him into the great Hall vnto the Emperour, when as kneeling vpon his knee, the braue Norman began thus. Since my penaunce is performed, and my conſcience diſcharged, (moſt mightie Emperour) I muſt acknowledge thy ineſtimable bountie, who for this ſeuen yeres ſpace haſt maintained me being an abiect in mine own countrie, and odious both to God & man: for which bountie if I haue done your maieſtie or Chriſtendome any ſeruice, it was my duetie, who hauing defaulted in my former life time, ought in my reconciled yeres to follow honorable actions. The Emperour hearing his graue and wiſe ſalutation, ſeeing him an amiable and comely Prince, embraced him, and lifted him vp, replying thus. I thanke my God (braue Norman Prince) that he hath opened truth, to diſcouer trecherie, & in ſtead of a Pagan hath recommended my EMINE to a Chriſtian, for which cauſe hold take the honour of my eſtate, and the hope of her father, take EMINE, who by diuine prouidence was ordained for thee, and by right and duetie appertaineth to thee: and in ſo ſaying hée cauſed the Ceremonies of Marriage to bee ſolemnized betweene them, to the wonderfull reioyce of all

the aſſiſtance. PEPIN of *Fraunce* ſéeing one of his Péeres ſo fortunate, wept for ioy, neither was there any one Potentate that enterained not ROBERT with heartie loue and kindneſſe; the Empreſſe reioyced in him, EMINE hartely embraced him, and ſuch was the ſollace throughout the Citie, as may not be expreſſed. During theſe pompous ſolemnities, the Emperour bethinking him on his promiſe, cauſed the Princes to be aſſembled, where hée inueſted ROBERT with the Emperiall Diadem, proclayming him heire apparant of the Empyre after his deceaſe. In which pompe and triumph I leaue them, returning a while into *Normandy* where our Hiſtorie began.

How Aubert *hearing no newes of his ſonne, after the terme of ſeauen yeares dyed, leauing the poſſeſsion of his Dukedome in the hands of* Editha *and the Lord* Villiers, *with the lamentable treaſons that thereupon enſued.*

AVBERT the olde Duke of *Normandy*, after the departure of his hapleſſe ſonne ROBERT, liued a deſolate and diſcontented life, hearing no certaine notice of his ſafetie, or ſecuritie, for which cauſe he tooke ſuch inward thought, that at ſuch time as ſeauen yeares were ouergone and expired, he gaue vp the ghoſt, leauing the charge of his Dukedome (till ROBERT his ſonne might bee founde out) in the handes of EDITHA his Ducheſſe, and VILLIERS a Peere of his ſignorie. At ſuch time as his funerals were fully finiſhed, VILLIERS ſeeing EDITHA was a Princeſſe of a milde and mercifull nature, nothing delighted with troubles, or worldly affayres, tooke vpon him the handling of all controuerſie; and ſo ſwéete was the baite of ſignorie to him, in a ſhort time, that from being an agent for another, he began to imagine the meanes how to take the whole poſſeſſion into his handes: Little ſuſpected hee that ROBERT was liuing, and as for EDITHA ſince ſhe was a woman, he ſuppoſed

poſed it an eaſye matter to ſupplant her, and her power: for which cauſe, after many concluſions, and melancholie deliberations, he ſuborned two falſe witneſſes, who accuſed the Dutcheſſe of poyſoning her deceaſed huſband, ſo couloring the accuſation with probabilities, and corrupting great men by bribes, that EDITHA was empriſoned, and after a while adiudged, which was, either within the tearme of a yeare to finde out a Champion to defend her truth, or elſe to be conſumed with fire. The chaſte Princeſſe ſeeing iniquitie preuaile againſt equitie, perceiuing the Iudges eares were ſhut, and the great mens toongs ſilent, and beholding her former friends, how like ſommer birds they forſooke her, ſhe caſt off all care of life, grounding her ſelfe vpon her innocencie, and returning to priſon, led therein a ſolitarie and lamentable life, whilſt VILLIERS enioyed the Signiorie. Often and many were her complaints, accompanyed with feruent prayers, and diuers times called ſhe to remembrance her former offences, and bethinking her ſelfe of her ſonne, wept bitterly. One day looking out of her priſon windowe, (from whence ſhe might beholde the thicke Forreſts, and pleaſant Meades) ſhe bethought her ſelfe how wretchedly ſhe had curſſed her wombe, and the vnhappie fruites of her tempting God: for which cauſe, humbling her ſelfe on her knees, and ſheading teares of compaſſion, ſhe ſpake thus. O my God, thou art iuſt, but I iniurious: I tempted thee by vnlawfull curſſes, thou chaſtifeſt me with deſerued crueltie: I imputed my barraineſſe to thy wrath, not to my wickedneſſe, and ſought helpe from the Fiend, in hope to be fruitfull: this my tempting of thy Maieſty, exempteth me from thy mercie, and my lewd deſires are the cauſe of my lamentable deſtruction. O Mothers learne by me, let him that made all things, moderate all things: let him that graunteth increaſe, prefixe the time of increaſe, except not againſt his glory, leaſt he exempt you of his goodnes: his delayes are no dalliance, his decrées are deuine: ſince therfore he doth diſpoſe of vs, let vs not oppoſe our ſelues againſt him: O father of mercy pardon my

impietie: let mine innocencie haue reſcous, as thou art the God of the righteous: thou that ſauedſt SUSANNA ſuccour me; thou that relieuedſt DANIEL deliuer me: in this ſort, and with theſe ſighes, full often and many times did this poore Princeſſe bemone her miſchiefe, exclaiming on the impietie of her accuſers, whilſt ſuſpitious VILLIERS thought euery houre an age, and euery day a yeare, till her dayes were determined, yet in outward ſhewe he bemoned her, viſiting her oftentimes, preſenting her with many delicates, enterpriſing with all poſſible induſtrie to rid himſelfe of ſuſpition, and abuſe her ſimplicitie: diuers of the Princes priuily murmured, ſéeing his ambition by his behauiour, and his craft cloked vnder curteſie, but as times haue their reuolutions, ſo truthes are diſcouered, which ſhall manifeſtly appeare by the ſequeale that inſueth, wherein it is euidently prooued, that God neuer faileth thoſe who put their truſt in his mercie.

How Robert *after he was inueſted in the Empire, heard of his Fathers death, and departed to take vpon him his Dukedome, accompanyed with* Emine *his Empreſſe, and* Pepin *of* Fraunce, *with other Princes.*

WHen ROBERT ſurnamed the Deuill, had in this ſort attained to the Monarchie, enioying the tipe of worlds felicitie, wherewith ambitious mindes are greatly delighted, yet ſhewed he himſelfe to be ſo farre eſtranged from vaineglory, that he wholy attributed his good fortunes to the deuine Maieſtie: his delight was to conuerſe with holie men; his ſtudie the heauenly doctrine, he entertayned Hermits with great deuotion, and Pilgrims receiued great prefents at his hands: in this ſort remained he beloued of his equals, and honored of his ſubiects, affected by the Emperour, fancied by EMINE, till a deſire tooke him to reuiſit his owne Countrey, & conuerſe with his owne friends, and lo to the furtherance hereof, how occaſion miniſtred it ſelfe. It chanced at ſuch time as all the Chriſtian Princes prepare

prepare to make returne into the Countries, in that y^e warres were finiſhed, that PEPIN had certayne letters ſent vnto him, whereby hee vnderſtoode of the deceaſe of AUBERT, and the eſtate of the Duchy, which he imparted with ROBERT, whoſe ſodayne ſorrow cauſed the whole Court to be detayned with diſcontent. In briefe, his heart ſo earned at the ſlender and weake eſtate of his natiue Countrey, that at laſt he attayned licence from the Emperour, to goe viſite the ſame: EMINE likewiſe was permitted to accompany him, with many other great Lords, ſo when all things were in a readyneſſe, hee tooke his leaue of the Emperour, who with entire affection and tender fauour, embraced both his Sonne and Daughter, recommending them to the ſafeconduit of the Almightie, and King PEPIN, who accompanyed them: and ſo long they trauayled with gracious entertaynement in all great Cities, that at laſt they arriued on the frontires of *Normandie*, when as ROBERT bethinking him of his Fathers loſſe, began to weepe, whome EMINE comforted with many amiable conſolations, and PEPIN perſwaded with ſound and ſage reaſons. They had not long trauayled, but they met a Damoſell galloping in great haſte, and lamenting ſo piteouſly, that it greeued the beholders: aged ſhee was, yet goodly of perſonage: and being earneſt in her haſt, would haue ouerpaſſed the Princeſſe, had not ROBERT ſtayed her, demaunding the cauſe of that her ſo great expedition. O Prince (ſayd ſhe) for no leſſe thou ſeemeſt, hinder not my haſte, leaſt thou harme an innocent: for why, my let is the loſſe of ſuch a Lady, who hath not her equall in the world for vertue, yet ſhortly is like to periſh through treaſon and villanie. ROBERT knowing her countenance, queſtioned further, and his minde perſwaded him, that the cauſe neerely touched him, as in ſooth it afterwards prooued, for the Lady ripped vp vnto him the whole diſcourſe of EDITHAS impriſonmẽt, her accuſatiõ for poiſoning her huſband, y^e ſubtil & malignant inſinuatiõs of VILLIERS, neither pretermitted ſhe any thing that

that might concerne his Miſtreſſe, or moue affection: ſhe tould how his Ladie was adiudged to death within three dayes, if ſhe found not a Champion, (for onely three dayes remayned of the yeare) ſhe declared the earneſt haſte of the accuſers, and concluded thus: Now noble Prince, ſince thou knoweſt the cauſe of my trauaile; if courage ſerue thee in the attempt, O be forward, and helpe the forſaken, for more noble canſt thou not fight for, more gracious canſt thou not aduenture for: but if thou preferre thy reioyce before iuſtice, pleaſure before proweſſe, and beare the name of a Knight, but not the nature, O ſtay me not, ſtay me not good Prince, I will ſeeke out PEPINS Court of *Fraunce*, where are valiant Knights and vertuous, ſterne in rigor, ſtudious of right; who if they forſake this cauſe, are worthie to entertaine none. This diſcourſe finiſhed ſhe with aboundant teares, neither was there any in the company ſo hardharted, who bewept not EDITHAS miſerie. ROBERT inflamed with diſpleaſure, replied thus: Lady, thou haſt found a Champion, ſeeke no further, heare is PEPIN to allow him, and a Princeſſe to appoint him: this ſayd, he in priuate conferred with the King of *Fraunce* and EMINE, deſiring them to take eaſye iourneys, whilſt he and the meſſenger intended the ſafetie of EDITHA: the requeſt was ſo reaſonable, that it was quickly graunted him; wherevpon he tooke his horſſe and armour, and trauailed with the auncient Lady, reſoluing himſelfe in euery reſpect of that he ſuſpected: yet concealed he himſelfe, though ſhe required his name verie earneſtly, and taking vp his lodging neere the Citie of *Roane*, he charged the Lady to goe and comfort her Miſtreſſe, aſſuring her that ſhe had a Champion that either would dye or acquite her. The Lady was not ſlack to accompliſh his commaund, but ſo ſchooled her Miſtreſſe by comfortable admonitions, that ſhe who before times was altogether comfortleſſe, began to gather ſome conſolation. And now the prefixed day was arriued, when VILLIERS deſirous to effect his pretended tirannie, had erected an ample and faire Liſtes in the chiefeſt and

and faireſt playne adioyning to *Roan*, building ſumptuous Scaffolds for the Iudges, prouiding place of audience for the priſoner, leauing nothing vnſought for, that pertayned to that tragedie: and at ſuch time as the aſſembly of eſtates was ſet, he brought foorth the Champion, a kinſman of his owne, well inſtructed in armes, and reſolued in the complot of treaſon. This braue Caualier ritchly mounted, bonded his horſſe before the iudgement ſeate, offering to doo his deuoire toward the approbation of the Dutcheſſe treacherie. Then was the priſoner called for, where EDITHA carying in her lookes the badge of modeſtie; in her behauiour the courage of a Matron; apparrailed in black Veluet, and couered with a vaile of black Tiſſue, aſcended her Scaffold, attended by all the chiefe Ladyes of *Normandie*, who to teſtifie their melancholie, were in like manner attyred mournefully. After that EDITHA had done her obedience to the Iudges & Eſtate, ſhe was demaunded for her Champion, who returned this anſwere. It is extreame iniurie, and no iuſtice (you Fathers) when Princes ſhalbe condemned like priuate perſons, without reſpect of their Maieſtie, or regard of their accuſers: for otherwiſe was AUBERTS hope (ye Lords) who appoynted me to commaund you, and not to be condemned by you: but dutie I perceiue was buried with him, and thoſe that honored him in his life time, it was not for loue, but in hope to get liuing. I am accuſed for poyſoning AUBERT, ye Peeres, and you your ſelues were eye witneſſes of his naturall death, when no ſigne of treaſon, no token of violent death, appeared either before his death, or after his departure. Had he taken potions, they ſhould haue wrought, but you knowe there was no violence in his pangs, but euen the infirmitie of age that faſhioned him to his graue. But you will ſay there are witneſſes, and what alledge they? forſooth that I bought poyſon, but of whome? that I tempered poiſon, but where? that I miniſtred poyſon, but when? were you as forward to examine circumſtances, as you are affected to liſten to complaints, you would bluſh either at your wilfull blindneſſe, or

vndeſerued malice. But be it as you pretend, adiudge me to the fire, yet ſhal I dye innocent; call me murthereſſe, I know I am innocent; for my Champion, I haue not ſought him, but God hath ſent him: if he come not at the ſummons, let my body be conſumed, this is the aime of mine enemie, and the worſt of your enuie. This concluſion ſhe vttered with confident boldneſſe, inſomuch as VILLIERS bluſhed, and ſome of the Peeres began to ſuſpect him: well, the ſummons was founded according to order, and braue ROBERT of *Normandie* boldly entered the Liſtes, offering to aduenture his life in the behalfe of EDITHA. Great was the ioy of all the Ladyes, to ſee ſo goodly a Knight enterpriſe the Dutcheſſe right, and EDITHA in thought ſeemed to claime ſome part of him: but leauing tedious circumlocutions, this in briefe was the effect of the matter, the Champions were ſworne, and the Iudges appoynted, and after ſound of Trumpet, and Proclamation, the Combate was commenced. Great was the courage of the accuſer, but greater the conſtancie of the defendant, the one fought for money, the other fought for his Mother, the one truſted to his force, the other to his faith, the one fought with feare, the other with confidence, in briefe, the one no leſſe animated by amitie, than the other emboldened by equitie, after theyr Launces were broken, they betooke them to theyr Swoords, where (after ſome ſmall reſiſt) ROBERT lent his aduerſarie ſuch a ſtroke, that he cut off his right arme, and killed his Horſſe, and nimbly buckling himſelfe vnto his enemie, who prepared to flye, rent off his Helmet from his head, and rudely caſting him on the earth, commaunded him either to diſcouer the truth, or hee was but dead. It is woonderſull to ſee the affection of faithfull Commons to their naturall Princeſſe, for no ſooner was the appealant ouerthrowne, but they all with common voyce cryed out, God ſaue EDITHA our true Princeſſe and innocent. VILLIERS was abaſhed, and deſcending from the iudgement ſeate, ſought meanes verie politiquelie to make away the

the vanquiſhed, before the villanie were diſcouered: but ROBERT preuented the ſame, for menacing him that was in his daunger with preſent death, hee in open aſſemblye diſcouered the Treaſon, the Complot of VILLIERS for the Dukedome, leauing nothing vntouched, that might manifeſt the Dutcheſſe innocencie. This his confeſſion ſo moued ROBERT, that taking VILLIERS by the heare of the head, hee drewe him to the Iudgement ſeate, cauſing the Eſcheuins of *Roan* to lay holde on hym, when mounting vp the Scaffold where the Princeſſe ſate, hee tooke her by the hand, and conducted her to the chiefeſt ſeate of Iudgement, and opening his Beauer, hee humbling himſelfe on his knee, ſpake thus;

Though my vnworthineſſe before times (moſt gratious Dutcheſſe, and curteous Mother) deſerue not the ſight of ſo reuerent a perſon, yet acknowledging my faultes, and beſeeching your ſauour, beholde your Sonne ROBERT (for his wickedneſſe before times ſurnamed the Deuill) now humblie proſtrate before you in all duetie: though I haue béen a coroſiue to you in your youth, beholde, God hath left mee to be a comfort to you in your age: Reioyce (Madame) and as appertayneth to you, puniſh this Traytor according to his demerits. And you vnnaturall Normans, that neglecting duetie, haue affected doubleneſſe, growe aſhamed at your follyes, and confeſſe your faults, who haue countenanced a Traytor, and contemned your Soueraigne. EDITHA deuoured in ioy, in ſtead of reply, fell vppon his neck in a ſound, and with ſuch entyre affection embraced him, that it was thought that both their bodyes were vnited together with a mutuall ſimpathie of affections: and after ſhe was reuiued a little, ſtealing a long kiſſe from his lips, ſhe began thus. And art thou yet liuing my Sonne, or are mine eyes deceiued? Yea thou liueſt my Sonne, for nature tells me ſo, planting ſuch a ioy in my heart to ſée thée, as I neuer had ſo great will to ſigh for thée.

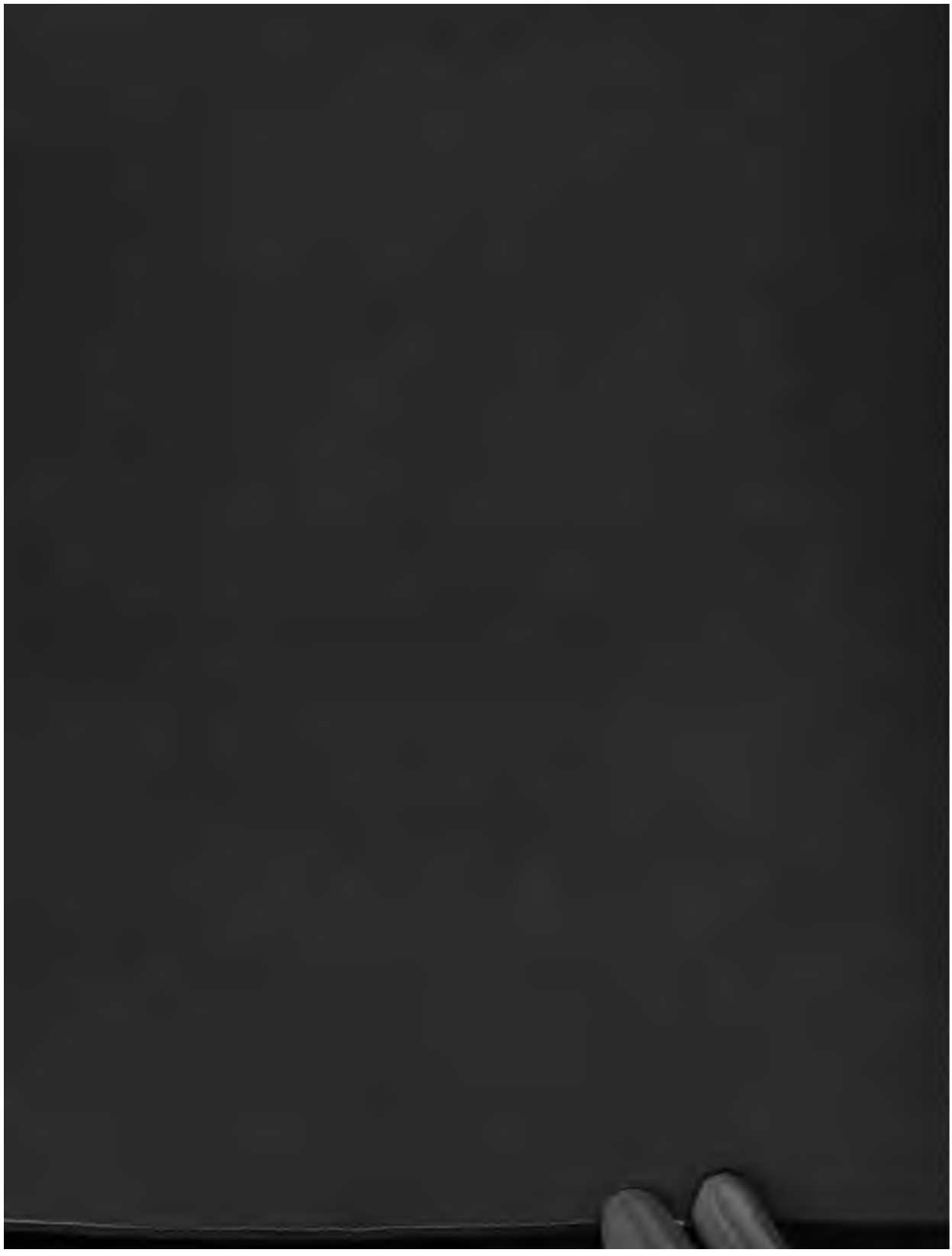
Oh the fruite of my wombe, and the comfort of thy father had AUBERT liued to behold thee my ſonne, to haue ſeene thy wilde dalliance exchaunged to wiſe diſcourſe: thy fond behauiour, to affable benignitie, thy diuelliſhnes to diſcretion; oh the ioy, oh the ſollace; but hee from heauen beholdeth thee, and I on earth embrace thee. The Péeres and Ladies cut off her further diſcourſe, each one preſenting him homage and humble ſalute: whereupon taking EDITHA with him, and placing her on the right hand, he with great grauitie aſcended the Iudgment ſeate, and ſpake thus to all the aſſemblie. Were I as inſolent, as I haue béen accuſtomed (my countrimen) neither would I aſcend the place of Iudgement, nor condiſcend to adminiſter Iuſtice: but ſince God hath humbled my heart, and altered my affects, and made you happie, in calling mée home, hearken to me my Subiects, and conſider on my ſayings: If abſence alter not heritage, as it cannot, and forgetfulneſſe chaunge not dueties, as it ſhould not, you ought yee Normans to accompt me for your Lord, and accompanie my care for you, with your loue towardes mee: and for this loue and duetie you imploy on mee, I muſt leuell out and deuiſe meanes to preſerue you, which can no better bee adminiſtred but by iuſtice, which ordereth all things with ſo determined iudgement, that the good are maintained for their goodneſſe, and the bad puniſhed for their iniuſtice: Since therefore in the entrance of my gouernment I finde cockle that hath choked the corne, weedes that haue ouergrowne the herbes, and peruerſe mē who haue inuerted policie, I will take the ſword in hand like a commaunder, and roote out this cockle from the corne, theſe weedes from the herbes, theſe rebells from the righteous, that the good may better flouriſh, and the bad ſtand in more feare; for which cauſe (ye Normans) ſince it is confeſſed, and approoued, that VILLIERS with his competitors, haue conſpired againſt the Ladie Ducheſſe my mother, our will is that they periſh in the ſame fire they prouided for the faultles, and ſuffer the ſame puniſhment they ordained for the innocent. All the whole people applauded his righteous iudgement, and

and iuſtice was orderly executed, whileſt each one meruailed at his excellencie and wiſedome. After then that he had receaued homage of the Péeres, and was inueſted in the Dukedome, at ſuch time as hee was entering *Roan* with his Ladie mother, the King PEPIN with faire EMINE richly accompanied preſented themſelues; great was the gratulations twixt PEPIN and EDITHA, who courted her in this manner. Madame, though your ſonne ROBERT departed from you a rebell, hée is returned in royaltie, being not only Prince of *Normandy*, but Emperour of *Rome*, this his Ladie and wife, theſe his followers and welwiſhers; ſo is your ſorrowe paied home at laſt with great ſollace, and the griefe you haue endured requited with gladneſſe. EDITHA when ſhe heard theſe tydings was rauiſhed with ioy, humbly entertayning EMINE, and honouring her ſonne; great was the triumph in *Normandy* for the libertie of the Ducheſſe, the returne of the Duke, and after long and feſtiuall ſollace, PEPIN receaued homage and fealtie for the Duchie, and returned to *Paris* in great pompe: ROBERT, EMINE, and EDITHA remained in *Roan*, till afterwards being called to *Rome* vpon the deceaſe of the Emperour, he became of an irreligious perſon, the onely royall paragon of the world.

Epilogus.

GEntlemen, I haue giuen colours to a rare conceit, as ful of wonder as worth, as full of perfection as pleaſure, in which I haue ſatiſfied humours, and performed hiſtorie, obſeruing with APELLES the proportion of lines, as PROTOGENES did the diſpoſition of lineaments, keeping ſuch method in my humours, as the ſpheres in the heauens: where VENUS is placed neere MARS to correct his mallice, and mirth is planted in this diſcourſe to detect the imperfections of melancholie. If PROSPERUS ſeeke for contemplation hee ſhall finde it; if QUINTILIAN for inuention, hee may meete it; yet are all things tempered with that equabilitie, that wee contemplate no more than we may auowe, nor inuent no more than wee can verifie. Here may the diſpayring father finde hope in his ſonnes vntowardneſſe, and the vntoward ſonne take example to pleaſe his diſpayring father: here is EBEN, though blacke in colour, yet abyding triall: let thoſe that make no Idoll of their wits, be maſters of this work; for the reſt they ſhall if they reade, finde a thorne where they ſeeke a thiſtle, and a reaſon to condemne themſelues, though they commend not this ſequell: and ſo courteous Gentlemen relying on your fauours, I bid you farewell.

FINIS.







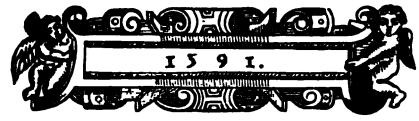


Diogenes in his *Singularitie.*

Wherein is comprehended his merrie *baighting fit for all mens benefits: Christened by him,*

A Nettle for Nice Noſes.

By *T. L.* of Lincolns Inne, Gent:



AT LONDON,
Printed by *William Hoskins* & *Iohn Danter, for* Iohn Busbie.

1877. 225.
Washington, D.C.

To the Right Worſhipfull Syr *Iohn Hart Knight, all health* and Happines.



Eathen people (Right Worſhipfull) lead by Nature, abhorred nothing more than a man Ingratefull: The Chriſtians taught from Heauen, command nothing oftner than to be thankefull. To auoid the reproofe of the one, and obey the charge of the other, I preſent your Worſhip (in ſigne of my ſincere affect) with this ſmall conceit, pend by a Gentleman my deare friend. The matter may at the firſt ſight (I graunt) ſeeme nothing graue, but in the proceeding it will prooue Gratious: *Diogenes* reprooues the vitious, commendes the vertuous, vnmasks ſinne, and ſets downe remedies. If you accept it and forget my boldnes, my deſire is ſatisfied, and the Author no leſſe pleaſed.

Your VVorſhips humbly

Iohn Busbie.

Diogenes to fuch as are diſpoſed *to Reade.*



En, or Gentlemen, if ye be Gentlemen or men, accept the ſalutations of a Cinicke: Diogenes *wiſheth infinite good ſpeede to your good proceedinges, and curſeth endleſſie your ill demeanors*: *wiſhing the laſt to periſh without ſuppoſing, the firſt to flouriſh without ſupplanting. That* Diogenes *is a Dog, the worſt doubt not*: *his reprehenſions dogged, the moſt denie not*: *for what foole blinded with earths vanitie, accounts not reproofe bitter, and the iuſt reproouer a byter. Seeing then the worlde is growen ſo ſenſuall, no meruaile though Cinicks bee ſlightlie ſet by. If any of you read and like, why then it likes me*: *if read and diſlike, yet it likes me*: *for Philoſophie hath taught me to ſet as light by enuie, as flatterie. Greedines hath got vp all the garden plots, and hardly haue I a roome left to turne my Tub round in*: *the beſt field flowers now fade, and better than Nettles my lands will not affoord. They that liſt may take, the reſt leaue, and ſo I leaue you.*

Euery good meaners wel-willer,

Diogenes.



Diogenes in his ſingularitie.

Interlocutors:

Diogenes. Philoplutos. Coſmoſophos.

Diogenes: A goodly day if men were as good: The Sunne I ſée riſeth vpon many, but not to their amendment. Good God what a Citie *Athens* is? Here are faire houſes, but falſe hearts! Many tenemēts fit to make Temples for the Gods, but fewe owners in them that tempt not the Gods: I ſée here goodly Pallaces, & rich, that ſpue out their Maiſters for Riot; A faire market place to entertain much miſchiefe. I wonder when our great Maiſters riſe, how many ſinnes ſhal riſe with them? *Damocles* lately acquainted with *Philautia* in ſpeaking hir faire ſpendeth hir much, and hauing a bolde face hath gotten bountifull fortune, *Ariſtippus* though old yet liues he by the flatterie of *Alexander*, and whether is it better (my *Genius* to be fleabitten, or flout-bitten? There are ſo manie faces now in maſke, that the World runnes all a maſking: and ſo manie bad men thriue by countenance, that neceſſitie is the beſt mans cogniſaunce. *Athens* hath manie men that will ſpend a treaſure for a title, yet hauing gained the wordly title of happines, (alas) how is it tickle? Is it not a gay world? I ſawe *Lais* ieſt with *Alcibiades* laſt night, and he endured it: But when *Phocion* the laſt day tolde him he was proud (*Iupiter* helpe me) how was he peeuiſh? Our Signiors are ſeuere, our

A Nettle

Ladies auſteare. It fareth in *Athens* as among the *Sybarites*, who chace away Cocks frō their Cities, becauſe they are too watchfull: and our *Athenians* counſaile from them, for feare they ſhould become honeſt. What ſhould *Diogenes* then doo but be ſingular, to ſée the better ſort ſo ſenſuall? I thinke it rather better to weare patches on my cloake, than to beare the patch on my head: & rather to féede on rootes, than to be defiled with royot: to ſerue Nature in want, than Fortune in wickednes. But why ſpeake I of want? Breathe I not aire with the King? Is not ſufficiencie a ſumptuous banquet, warmth a worthie raiment, and a good thought a true kingdome? Tut, *Diogenes* is rich: who loytereth not on downe, whileſt others lack deuotion: who ſléepeth (with *Ariſtotle)* to wake, and ſtudieth (with *Cleanthes)* to watch. But ſoft, *Coſmoſophos* doore is opened, and *Philoplutos* is ſtirring: ſhrowde thée *Diogenes*, the one hath a ſtinking breath that corrupteth manie complections: the other a far reach, which (excéeding the compaſſe of the Moone) maketh ſome men ſicke for want of the Sunne. Sée, ſée, how they preaſe foorth: O *Mercurie*, what God ſoeuer hath a Temple, I am aſſured thou haſt a plentifull Altare. In former ages Deuotion was thy father, now Doobleneſſe is thy furtherer: thou haddeſt wings in thy hat, but they are moulten, and from their duſt wickednes is ſprung in thy followers hearts. Bleſſing on him, how grauely looketh *Philoplutos*, nodding on his Mule as *Silenus* on his Aſſe, pretending much grauitie, but not a graine of honeſtie. Now ſhall our Notaries get ſome coyne: but note this, there is ſome cooſenage: the ſtill ſtreame is déepeſt, & the ſtearne looke doubleſt. Ah Foxe, are ye walking? But ſée, they are in conference: the rot conſume them, for they conſume the world. Hide thée Cinick: it is better to be a Lord in thy tub, than a lackey in their triumphes. They approach me, I would my curſes could driue them from me.

me. They cleaue like burres to woollie garments, and draw fléeces of wit from Philoſophers: applying it as craftie Phiſitians doo their coroſiues, ſmothering much paine vnder pleaſant perſwaſion, and making the world beléeue that *Venus* is all wanton, in that (the report runneth) ſhee was bred of the ſome of the water. Huſht *Diogenes*, the vultures are at hande: ſilence in theſe dayes is a trim ſafeconduit.

Coſmo: God giue you a good morrow, Signior *Philoplutos.*

Philo: Thanks good *Coſmoſophos:* whether away ſo early? I feare mee you be ſick of *Chriſippus* counſaile, thinking no time good that is not gainfull.

Coſmo: Trulie ſir, to gaine experience I am watchfull, accompting the time verie well ſpent, wherein a man anie wayes learneth to be expert: what we loſe in ſléepe is but loſſe in life, neither can we purchaſe more in liuing, than not to be dead to liue.

Philo: You ſay well *Coſmoſophos:* but ſome ſtudie ſo much on time, that all their indeuours are out of time. I ſpeake not this of you Sir, whoſe experience in worldly affaires, hath graced you among the better ſort: but of thoſe, who *nodum in eirpo quærunt*, tempring their ſtudies in ſuch manner as Muſitions doo their ſtrings, who wreſt them to ſo hie a reach, that they ſtretch them beyond time, tune, or reaſon. But to let them paſſe, *Coſmoſophos*, if your buſineſſe be not of great conſequence, ſhall I be bold to craue your companie.

Coſmo: You may commaund me: but whether, may it pleaſe you?

Philo: To *Diogenes* tub, who (as I vnderſtand) by his long plodding in reprehenſions, is become paſſing ſkilful in experience: and ſéeing manie faults, can more iudiciallie ſpeake of follie. Now, ſince I am called to high eſtate, and he is continually conuerſant in déepe ſtudies, I meane to queſtion with him, following the qua-

Philo: My Prince.

Dio: How ignorant was hee to admit thée to that place the which thou art not able to ſupplie. Is not hée an Aſſe that putteth his affaires in the hand of the ignorant? his ſhip to the conduct of a witleſſe Pilot? his ſtock to the diſpoſing of an ignorant banquer? or his citizens to his charge that hath not long conuerſt with counſail? Heare me *Philoplutos*, I feare me thou art quicke of ſent with *Demades*, thou wilt ſmell more than thine owne, and thy high countenance in this citie will be an occaſion for thee to coulor thy wickednes? Thou loueſt wealth too much to entertaine wiſedome, and the deſire of the one killeth the hope of the other: yet ſince thou art Cocke on horſebacke, Ile fit thy ſtirrop, and tel thée what becommeth thée, though I am aſſured thou wilt not entertaine it. *Plato*, with all the law-makers of antiquitie, as *Charondas*, *Solon*, *Seſiſtus*, before them *Bœtis* the *Babilonian*, *Anacharſis* the *Scythian*, with others, haue firſt (in the inſtitutions of their Common-weales) induced a feare of the Gods: which being naturally ingrafted in the hearts of men, maketh them entertaine the written lawes with more reuerence. *Numa* (to colour his policies) ſaid, he had his inſtructions from *Egeria*, *Romulus* (before him) from *Iupiter:* in briefe, the whole aime of vertuous men in times paſt, hath béen to deriue their lawes from the Gods, and to confirme their Citizens in ſouereigne awe of their heauenly Protector. Firſt therefore, *(Philoplutos*, ſince thou art made a Maieſtrate) ſée thou diligently intend the ſeruice of the Gods, drawe thy decrées from their diuine motions: ſo ſhall thy people more voluntarily accept them, & thou with better conſcience publiſh them. And (as a ſpecial rule*)* learne this ſecond leſſon, *Medice, cura teipſum:* pull the beame out of thine owne eye, then helpe thy brother: reforme thy faultes, then puniſh others folly. For men in authoritie are eyes of eſtate,

eſtate, according to whoſe life, euerie priuate man applieth his manner of life: ſo that the Poet ſaid truly,

Regis ad exemplum totus componitur orbis.

Such béefe ſuch broth, ſuch lips ſuch lettice, ſuch Lords ſuch lay-men. In *Traians* time all men ſtudied iuſtice, in that hee was iuſt: in *Octauius* dayes each one would bee a Poet, becauſe he delighted in Poeſie. Order thou therefore thy life in ſuch ſort, as it may bee ſaid of *Athens*, as *Plutarch* ſpeaketh of *Sparta*, *The yong men carrie olde mens mediocritie, the olde men are youthfull in magnanimitie.* In thy lawes reſpect the nature of thy people: looke into *Athens*, a proud aſſemblie of fine toungd fellowes, daintie in attire, ſtudious of nouelties, fond of faſhion, too much addicted to couetouſneſſe, inclinde to deceiue their neighbours: now examine theſe by the ſtrict lawes of morall vertue, and ſince they degenerate, deuiſe how to daunt them. What ſo is not of vertue, is againſt it: it is an vlcer & muſt be launced, an ill humor, and ſhould be purged. Let me haue informers for ſinne, not for breach of cuſtome: a Cenſor to correct ſinne, not an incenſer to continue ſinne. Let vs haue more hoſpitalls for the poore, and fewer pallaces for the rich: let ſouldiers haue more pay, and vſurers leſſe profite; let *Catelines* bee cut ſhort, and *Ciceroes* calde home: then ſhalt thou rule well in *Athens*, and the Citizens be better ruled.

Coſmo: O how well ſpeaketh *Diogenes?*

Dio: Oh, how fondly flattereth *Coſmoſophos?* Sirha, ſhall I counſaile thée?

Coſmo: Doo, good *Diogenes.*

Dio: Theſe kinde words require a curteous requital: harke thée *Coſmoſophos*, thou knoweſt *Timons* fig tree.

Coſmo: And what of that?

Dio: Why goe hang thée thereon, the world hath too manie loue-worlds, but too few hate-worlds: ſhall I ſute thée *Coſmoſophos?*

Coſmo:

Coſmo: How meane you that?

Dio: Why beſtow a funerall bountie vpon you in conceit, and tell you how in conſcience it ought to bee lined.

Coſmo: Say on.

Dio: O ripe word, a kin to euerie lack-penie, who haue learned the ſay on their backs, but wil neuer ſée the diſcharge of their bonds. Harke *Coſmoſophos*, I wil haue thée apparailed according to diſcipline and order: Thou ſhalt weare a bare hat, becauſe thou art too great a niggard to buy a new; and carrie wolues ſkinnes for thy facing, becauſe thou art a wolfe in thy faſhions. With the finger and the thombe thou ſhalt poynt at ſinnes ſo long, till thou catch them in thy boſome: and garter thy ſelfe vpon a ſtraight ſtocke, till thou haſt prooued thy ſelfe to haue a large conſcience. I appoynt thée no more continencie, than to eate while thy bellie is full, nor conſtancie, but to brawle rather than burne: a filbert is better than a faggot, except it be an *Athenian* ſhe handfull: you know that *Coſmoſophos*, euer ſince your laſt mariage, how doth the father of your ſonne in law?

Coſmo: Doſt thou mocke me?

Dio: No, I meane to moue thée, and tranſforme thy thoughts into actuall ſeruants to waite vpon thée: Thy kinde thoughts (which may bee duely called actuall *Æquiuocations)* ſhalbe tranſlated into fleſhly ſeruitours, and they of this ſort ſhalbe called by the name of flatterers: theſe ſhall carrie Oſtridge plumes in their partie colored hats to waue with euerie winde, & aſpen leaues in their mouthes in ſtead of roſes, by reaſon of their incertaintie in wordes: For their liuerie, if they borrowe it of *Iris*, it is all one: partie colours ſerue them beſt that are neuer one: For their other thoughtes, they ſhall like the trim Aſſe in *Æſop* haue trapping of golde, and a great choller of that whereof one linke will buy them an hundreth halters. They ſhall be called *Mercanti*, *Merca-*

Mercadanti, Impostini, Cacodemones, Daimones, Somniſophoi, Calopluti, Cruſoponeroi, Nay if they were worthy of Chriſtendome they ſhould not want names: Being thus attended I know if *Philoplutos* be thy friend, *Diogenes* with the Wolues may barke againſt thée as the Moone, but neuer bite thée whilſt thou art a man.

Philo: Thou abuſeſt my friend, *Diogenes.*

Dio: Nay doſt not thou abuſe him? Truſt him not *Coſmoſophos:* here in *Athens* the father hath ſuffred his ſonne to bée hanged for forty ſickles, and hée worth 400. talents: The brother hath beggerd his brother in his ouerfaithfull credulitie, beléeue not theſe ſort of men, who ſo are married to their money are farre from mercie: I haue knowne ten men of his name and neuer a man honeſt. A man néede not *Ariſtotles* inſtance if he can but point at them, there is no word ſo common in *Athens,* as *My friend:* the vſurer pretending Coſenage, will ſay, you are welcome *My friend: My friend,* (ſaith the retailer) by my ſoule it coſt me thus much, yet ſels this man his ſoule for two pence, and bobs thée out of thy Coine with *My friend:* Nay I will canuaſſe a friend out of breath: *Philoplutos,* becauſe you are ſo néere mée, It is an olde prouerbe and not ſo olde as true, *Amicus certus in re incerta cernitur,* A true friend is knowne in a doubtfull matter: and what is more doubtfull, than when in borrowing money a man findes no friends? So Moſſe his mare leaping ouer my Lords ditch, ſaide my Maiſter féedes me in Lanes, and is this friendſhip? Yet a fling at friendes, you are my *Friend* quoth the Cobler, if I haue but a peny for my clout: My *Friend* (ſayth the ſhoomaker) your ſhooe is good on the Laſt, but who ſo puts it on ſhall find ſmall peniworth in the laſting: All now a daies vſe this word *Friend* moſt commonly, yet liueth there not any one who abuſeth it not moſt contemptuouſly. Truſt not this friendly flattering *Philoplutos, Coſmoſophos;* for if thou trie him,

thou ſhalt finde but a weake ſtaffe to ſtay vppon: for among all the vncertainties of this world friendſhip is leaſt certaine, apparailed (in theſe dayes) onely in good words, and fawning onely on proſperitie:

At ſimul intonuit, fugiunt, nec noſcitur vlli
Agminibus comitum qui modo cinctus erat.

Coſmo: Well *Diogenes*, theſe words were better kept in, you are too plaine with *Philoplutos*, who is a man of worſhip and muſt be honoured.

Dio: A worſhipfull man, a good word, he muſt be honored; what for a ſaint? Beſhrow *Diogenes* if he déeme ſo, and fond art thou if thou imagine ſo: Honour is due to our Gods, not to men rich in goods, I haue ſéen *Phillips* ſtatue erected here in *Athens* for reléeuing *Greece:* yet neuer knew I anie merit honour for deceiuing his Citizens.

Philo: Diogenes, you are too peremptorie, we came not hether to heare reprehenſions, but to entertain counſailes: neither ſhould Philoſophers (as you are) bee ſo forgetful of their duties; it is an olde ſaying and a true, *A controller is not without contempt:* ceaſe therefore (good Cinicke) to complaine of my faults, leaſt thou bee conuicted of thine owne folly, and proſecute that which thou haſt enterpriſed, and aduiſe me in the adminiſtration of this our Common-weale of *Athens.* Thou haſt in thy induction laid a good ground, inducing the ſeruice of the Gods, and continued thy policies with iudgement, as touching the looſe behauiour of the *Athenians:* ſince therefore thou art ſo good an *Oedipus*, I pray thée runne through all eſtates in our Citie, that finding the imperfection of euerie member, we may the better eſtabliſh and bring in frame the whole bodie.

Dio: Thou ſpeakeſt wel *Philoplutos*, I wil play the worldling a little to pleaſe thée, and leaue to rub thée on the gall, ſince thou art loath thy imperfections ſhould bée diſcouered. What eſtate ſhall we deale with firſt?

Philo:

Philo: That which I ought not to complaine of.

Dio: Then vſe *Noli altum ſapere*, and fëede on my rootes: who haue long handes can catch a farre, ſuch as haue cléere eyes will quickly ſée, yet *Argus non videt omnia.* It was a cuſtome among our *Athenian* Painters to decypher the back parts, not the fore parts of *Venus*, imagining leaſt in painting the moale on her face, they ſhould diſpleaſe, or in drawing her pale colour to a right ſanguine, ſhe ſhould condemne them of flatterie: *Quæ ſupra nos, nihil ad nos*, Groſſe Cinickes dare not talke of great Signiors: I had rather my Crow ſhould ſay, *Aue Cæſar*, than he ſhould anſwere me with *Knaue Diogenes.* Tut, though I be ſingular, *ſemper excipio Platonem.*

Philo: What think you then of inferior Magiſtrates?

Dio: If they be good, it is the better for them, if they be not good, *Iupiter* mend them. Thou knoweſt *Philoplutos*, that the prouerbe is olde, euerie thing is worſe for the wearing.

Philo: I, and what of that?

Dio: I wonder then, why ſome *Athenians* haue bin worne ſo long time, and haue ſo much wooll: I ſpeak not of ſhéepe, but of Wolues and Foxes.

Coſmo: Why, doo Foxes & Wolues weare wooll?

Dio: I, in winter *Coſmoſophos*, it is a iolly medicine againſt a colde diſeaſe to be well lined.

Philo: Your compariſons may be excepted againſt.

Dio: Why, dare men be touched with the ſhadow of beaſts? a wiſe man regards it not, for a foole it matters not. The ſea (according to the *Egyptian* Philoſophers) is the well of all ſhowers, and the lodging place of all flouds. *All flouds* (ſaith one, I would either of vs were ſo honeſt) *enter the ſea, and hee yeeldeth them out againe, and the flouds returne to their place they came from, that they ſhould flow againe.* I will for this neither alleadge lines nor leaues; but ſo the Scripture ſaith, by the head of *Diogenes.*

A Nettle

This ſea by reaſon of his great magnificence and power went to the banke thereof and ſaide, I meruaile greatly at thy hardnes, and wonder at thy ſtout heart, thou art euer contrary vnto me, and continually withſtandeſt me, thou letteſt me that I may not eate the earth and ſuffereſt me not to confound that which I would conſume: I deſire thée therefore to be remooued from thy place, that I may preuaile againſt the earth, & put him vnder foote, els ſhall I not ſurceaſe to procure thy torment, and incenſe my ſelfe to thy trouble. The banke hearing this bold attempt, anſwered and ſaid, Thou art deadly bewitched my good brother, for the maker of all things hath ordained me in this ſort, and I ſuffer great trauail in containing thée, in reſpect that I would pleaſe him. Thou commeſt vpon mee oftentimes, and putteſt mee to great griefe, I beare and ſuffer for the loue of God, in ſéeking to reprehend thée of thy gluttonie, thou oughteſt not then to multiplie vnkinde wordes againſt me: for I may not chaunge my place, nor be mooued for thy peremptorie threates. The ſea hearing this, aunſwered in great woodnes; Since thou maiſt ſuffer, ſuffer ſtill, for neuer ſhalt thou haue peace, but I will beate and puniſh thée with all my power. The Banke ſaid nothing, and ſo I tooke a péece of bread and chéeſe, & went my way.

Coſmo: And what meane you by this, *Diogenes?*

Dio: That which I ſweare neuer to tell thée, vnles thou wilt be vnhoneſt.

Coſmo: How meane you that?

Dio: I meane thus, I ſweare neuer to tell it vntill thou heareſt it, neither can I tell it ſo ſoone as thou wilt be diſhoneſt: This caueat is for ſuch as you *Philoplutos*, or (if you pleaſe) for all ſorts. Such as are to gouerne in Cities, ought to admit Counſailers like the ſea bankes to containe them, and ſuch as are Counſailers, are to behaue themſelues like the ſea bankes, to reſiſt the

the ſinfull if they excéede, as the banke withſtandeth the billowes if they mount: yet is there an honeſt Church man ſaith, *As the ſea euer rebelleth, and repugneth againſt the bankes, by which it is reſtrained and kept in: in like ſort ſome perſons repugne aduice,* which prooueth they are worthie of puniſhment. Such as counſaile, muſt haue Clarkes which like good ſhepheards néed not dread the malicious threatnings of the bad: yet ſuch as counſell the diuell, cannot mend him of his euill. But to the purpoſe: The ſea banke I told you of, ſhould reſemble you, if you diſſemble not. Oh how I miſtake? You ſhould reſemble the ſea bankes, which as they reſiſt al ſtormes whatſoeuer: ſo ſhould you (in ſuch manner as waking ſhepheards are wont to doo) kéepe your ſhéepe from cruell beaſts, leaſt *Leodore* come in with this Item, *Euill ſhepheards take no heede of their ſheepe, & hired men if they ſee the Wolfe charging the flocke, they ſodainly flie.* O you ſea bankes, let me ſpeake vnto you before one of your Maſters, when flie you away? Certainly, when you are ſtill and dare not ſpeake before the mightie, and when you are timorous and fearfull to withſtand ſuch as are tyrannous and froward. Shall I comfort you with an olde father? I marrie ſir, and will I: Entend you to pleaſe the Gods, as for the threatning of man you néede not care. *Philip* of *Macedon (Philoplutos)* was a wiſe felow as thou art, lame on his legs as I wiſh thée not: This *Philip* beſieging *Athens*, in ſtéede of raunſome of the Eſtate required ten Orators of his choyce: but harke what *Demoſthenes* ſaid, I tell you, or your worſhip, or your manſhip (for that ſhould bée the beſt ſtyle) I marrie will I, thus ſaid he to the people, and thus ſay I to *Philoplutos:* Wolues on a time ſpake to the ſhepheards, and ſaid, Your Dogs are al the cauſe of the diſcord which is riſen twixt you and vs: if you wil be at one with vs, deliuer vs your Dogges, and we ſhal be friends for euer. When the ſhepheards had ſo done,

the Wolues at their owne pleaſure deuoured the ſhéepe. Take therefore good handfaſt *Philoplutos* on ſuch as are worthie to reſiſt Wolues, and let not *Athens* be of them vnfurniſhed: and as thoſe be to be eſtéemed, ſo ſet not by thy quick-ſented houndes, who if they faile thée (as they begin to fawne on others,) I beléeue in looſing thy dogges thou wilt prooue but a ſhéepe, and they in ſcorne barke out; A murren on thoſe rotten Rammes which will be ſo couetous.

Coſmo: Why, thou art altogether prepoſterous in this diſcourſe *Diogenes*, vſing ſuch equiuocations, and quiddities, that I am beyond my ſelfe to thinke on them: now alludeſt thou the bankes to great men, now the ſea to no man; now the bankes to their followers, now the ſtrength of thoſe banks to the ſeas miſſortune: truly, truly, I know not where to finde thée.

Dio: Then am I like *Philoplutos* flatterers, full of all religions, yet following none: whatſoeuer I ſay, I will not ſtand too, if anie man ſay I ſpeake ill, I will deſire him to teach me better: if I hit by hap like a blind woodman in the dark, let men not blame my frowardnes but their owne fortune. Haue we talkt of Magiſtrates all this while?

Philo: Yes *Diogenes*, hethertoo we haue diſcourſed onely of ſuch as haue the adminiſtration of iuſtice in this Common-weale of *Athens* committed vnto them from the higher powers.

Dio: Then mattereth it not how ambiguouſlie I ſpeake, for wee ought not to bee too playne with ſuch as they: yet will I proſecute my purpoſe to pleaſe thée *Philoplutos*. Such men are like owches in golde, they are eyes of a Common-weale, if not blinded with golde: they buy more faire words and caps in a yeare with fauour, than they can well diſgeſt with wiſedome: euerie one pretendeth them ſeruice in hope to ende their ſutes, the flatterer ſtudieth by night how to deceiue them by day,

day, there is no faſhion loſt that fitteth not their fancie, yet ſome haue falne in fancying faſhions: they haue manie Phiſitions for the bodie, but few true Phiſitions for the ſoule: they often light on good ſeruants, but ſeldome kéepe them: in briefe, if they be not at enmitie one with another, they are happie: for I haue heard among beaſts that corrupt intention to defraude, and vngodly purpoſes to deuoure, hath coſt the deceiuer his head, and ſwalowed him in his owne ſnare.

Coſmo: How among beaſtes *Diogenes?*

Dio: Thus among beaſtes *Coſmoſophos:* The Wolfe on a time ſawed with the Aſſe, but the Aſſe laboured truely aboue, the Wolfe deceitfully beneath: the Wolfe was malicious and drewe the ſawe vnderneath, ſéeking an occaſion to deuoure the Aſſe, and to induce his quarrel, he thus doggedly attempted him: Why doeſt thou throwe the duſt into mine eyen? The Aſſe being a beaſt of much patience, aunſwered and ſaid: I wrong thée not but gouerne the ſawe according to my ſcience: if thou wilt ſawe aboue I am pleaſed, and I labour beneath painfully. To whome the Wolfe ſaid, I cannot, But if thou throwe any duſt in mine eyes, I will pul out thine. Notwithſtanding theſe wordes, they continually ſawed, and amidſt their labour the Wolfe blewe with all his power, being verie willing to fill his ſellowes eyes with the duſt, but the timber ſtopped it, and cauſed the duſt to fall into the Wolues eyes, by reaſon whereof he was grieuouſlie pained, and ſwore, that he would ouerthrowe the porters and bearers, which he practiſing to doo, the timber fell ſodainly in the midſt of his ſawing, and the Aſſe lightly lept away, and was deliuered: but the Wolfe in his enuious imaginations was ſuppreſſed.

Philo: And what of this?

Dio: Nothing by the faith of a Cinick as touching good men, but if there be an enuious man in *Athens* that néede

néede rubbing, let him ſcratch: the more he ſtriues, the more ſcald wil it proue. I wiſh no one to ſeeke the ſuppreſſion of his equall, no not his neighbour, leaſt in drawing the ſworde, they dye by the ſmiter. Who laye nettes to betray fat foules or fooles, or what you liſt: may they not at laſt fall in the ſpringe with the Woodcocke? He that ordaineth a pit for his neighbour, ſhall fall into it him ſelfe. If you remember *Æſops* Mouſe *Philoplutos*, he teacheth a good leſſon, but I am verie wearie.

Coſmo: Why *Diogenes.*

Dio: In that wée talke of the ſtarres which are fatall in their workings: and when they are diſpoſed to be retrograde or oppoſite, they worke wracke. *Striue not with a mightie man* (ſaith *Seneca)* nor *contend not with thy better.* I will not iudge with *Midas* to get long eares with pulling, I had rather ſcape a pinch, than imploy a reprehenſion, vnleſſe the worlde were in *Athens* as in olde time it was wont to be, when men thought no wordes bitter that ſauoured any wit. To be bréefe: if in the common weale the feare of our Gods be well planted, the Prince well counſelled, the Nobles better learned than bolde of beléefe, the highwaie is alreadie found out to good gouernement, wée ſhall not néede any long diſputation. But ſay there be a good *Solon* in a citie, *Alcibiades* may royot, *Timon* may curſe, *Diogenes* may bite, *Ariſtippus* may flatter: yet ſhall all theſe be but flea bytings, & may bréede a ſpot in eſtates, but not the ſpoyle of ſtate.

Coſmo: What thinke you of Diuines & Lawyers *Diogenes?*

Dio: As of Diuines and Lawyers. If good, the citie hath too fewe of them: If bad, the gallowes is ſicke for them. I cannot admit in theſe ſorts any mediocritie: for lukewarme profeſſors in theſe things are loſt profeſſors: heare my tale *Coſmoſophos*, The Hare went

went to *Athens* to ſchoole, and in proceſſe of time became a good Lawyer, furniſhed therefore with Artes, & fully ſtuffed with argumentes, he repaired to the Lyon the ſoueraigne of beaſts, and the ſole patterne of bountie, and after a Schollers curteſie, with his round cap in his right hand, his pen and inke at his girdle, and his hood on his ſhoulders, he began thus: My good Lord, I haue ſpent my goods in following goodnes, and my liuelihoods to attaine literature: ſince therefore I haue attained the fulnes of the one through the default of the other, I beſéech your Maieſtie that I may be maintained, that hauing deſerued worthely, I may liue worſhipfully, vnder your Maieſticall protection, and the ſhadow of your bountie. The Lyon ſéeing his graue lookes, his vnkembed lockes (like *Senecaes* Philoſopher) replied thus: Friend, I will firſt make a proofe of thy wiſedome and cunning, and afterward puruey thee of wealth and content: goe therefore with me to ſée diuers things, that I may prooue thy learning and relieue thy lacke. And as they went both by a wood ſide, there paſſed by a hunter with his bow and arrowes, who ſetled himſelf to ſhoote at a Beare and a Foxe: but the Foxe was wylie, and when ſhe eſpied the bow and arrow, ſhee lept aſide, and eſcaped from the ſtroke: the Beare (contrariwiſe) was proud, and truſted to his owne ſtrength, and ranne ſo haſtely againſt the man who intended to wound him, that the Hunter looſed his arrowe, and ſmote the Beare and killed him. The Lyon beholding this, ſaid vnto the Hare, Make me a prouerb of this, that I may know thy ſcience, whereby I may with more will admit thée to thy ſallarie, The Hare (after a draft of merrie goe downe) wrote this,

Againſt death it preuaileth much the life to prolong,
To haue ripe wit rather than ribbes ſtrong.

The Lyon hearing this conceipt, commended the Prouerbe, and led the Hare with him to a Citie, where they

found a Lord rebuking his ſeruants, of which the one patiently endured the ſeuere reprehenſions of his Maſter, the other was impatient, and full of froward aunſweres: for which cauſe, the Lord in his yre all to beate him, and ſpoyled him, and expulſed him out of his ſeruice, and kept ſtill the patient ſeruant, & promoted him to honour. Vppon which occaſion the Hare wrote this:

Farre better it is manie times to be ſtill,
Than to ſpeake bitterly, and to haue ill will.

The Lyon was no leſſe delighted with this ſecond Prouerbe than he was with the firſt: for which cauſe he lead the Hare into another towne, in which they found a Labourer yoking his Oxen, aſſigning them to their iournie to eare twelue acres of land, deliuering vnto each of them for their ſéeding a bottle of hay. One of theſe beaſts went foorth, and bare his hay without grutching: but the other began to ſpeake boldly and proudly, & ſaid, What ſhould it ſuffice vs to beare hay with vs, he ſhall not ſéed vs ſo: and vſing theſe contumelious words, he would not carie hay to ſéede himſelfe. But when they came to their labour, and had eared whilſt the euening, hee that had the bottle of hay refreſhed himſelfe: the other was wearie, & hauing nothing whereby he might be comforted, he dyed for great hunger. Wherevpon the Hare wrote to the Lyon, ſaying in this wiſe:

Better is it in need a ſmall thing to haue,
Than vtterly nothing the life for to ſaue.

The Lyon conſidering all this, ſaid vnto the Hare, Truly (my ſonne) thou haſt ſtudied well, & canſt decide wiſe queſtions. This ſaid, the Lyon promoted him, to what I knowe not, but ſomewhat hee had, and well he deſerued it.

Coſmo: And what of this?

Dio: Oh worldly wiſeman, you are ſtill entring into the marrow of matters: but I will fit you or Ile fail my ſelfe. All ſtudents of whatſoeuer profeſſion in Common weales,

weales, ſéeking for honours from their Prince, muſt preuent their Countries preiudice: you muſt ſtudie if religious, to reprehend without flatterie, if Lawyers, to iudge without partialitie: ſo ſhall their good Prouerbes get them pence, and they deſerue it, for the Labourer is worthie of his hyre. But, oh you Hares, take héed of the Foxe in the long gowne, that goes in ſhéepes cloathing, but is inwardly a rauening Wolfe, who is ſingular with *Diogenes* to ſingle out his praye, and ſets light by his ſuperiours: follow not his counſaile, take maintenaunce when you deſerue it, leaſt with the proud Oxe you die for hunger. To be prouident is your daylie leſſons, let not therefore curiouſnes licke the fat from your fingers, by *Iupiter* I hope you will not, for there is no doubt but age will bring on diſcretion.

Coſmo: Which wayes ſhould the Lawyer applye himſelfe beſt?

Dio: In ſilence, till his vainglorie bee ouercome with iudgement, in abſtinence when hee is tempted with bribes, in ſufferance when he is baighted with iniuries, in vprightnes when he decideth controuerſies.

Philo: How ſhould the Diuine apply himſelfe beſt?

Dio: In ſpeaking the truth without hypocriſie, in reprehending all ſinnes without flatterie, in liuing himſelfe vprightly, and diſcourſing on the Scriptures reuerently, in affecting no partialitie, but ordring all things in ſinceritie.

Coſmo: I, but *Diogenes*, the world is ſuch now a daies, as the purging of growen ſickneſſes procureth death, plaine dealing commonly in this world weareth a bare coate. Such therefore as will thriue in the worlde, they muſt ſome times diſſemble: for ſince of two euils the leaſt is to be choſen, I thinke it bètter to forbeare than to beare the fagot, & more méete to beare the fagot, than to burne by the fagot.

Diogenes: I knowe thou ſpeakeſt according to thy

conſcience *Coſmoſophos*, and I beare with thée. But heare you me, thoſe men that are called to the ſeruice of the Gods, muſt haue vpright hearts, neither ſelfe will nor worldly promotion muſt withdraw them, *What profiteth a man to winne the whole world, and to looſe his owne ſoule?* Such as are teachers of the ſimple ſort muſt be as ſtarres in darke nightes, lampes in blinde walkes. What profiteth it the talent to be hidden, or what is gold vnleſſe it byde the tryall? Thoſe that haue care of ſoules, muſt be careleſſe of the worlde, careles of wealth: and if danger threaten their flocke, they ought rather to ſuffer death, than to ſée them ſeduced, as I wil teach you by a prettie tale if you will heare it?

Philo: Say on good *Diogenes.*

Dio: I will ſatiſfie thée *Philoplutos.* A Hauke called *Ormarillus* being a ſtout birde of pray, & ſéeking out for a péere, met with a Goſhauke, who became his confederate: theſe two bold winged rauenors, ſéeking in the Summer euening for their ordinarie Supper, made this couenant betwéene themſelues, that whatſoeuer they tooke ſhould be equally deuided betwéen them: vpon which concluſion, they both at once ſeazed vpon a Quaile, and ſéeing her a little bird too abiect a morcell for their hungrie mawes, they began coulorably to vndermine her, in hope to ſurpriſe both her and her young, and courted her in this manner: Chooſe thée whether (faire bird) thou hadſt rather be deuoured alone, or elſe conducting vs to thy chickens and yong ones, to ſuffer death with them, to ſatiſfie our pleaſures. The Quaile being in a quandarie ſaid: Anguiſh and trouble is ſalne vpon me on euerie ſide, and what I ſhould do I ſhunne to doe. Should I looſe my yong ones? whome I haue carefully couered in the ſhell, and clocked vnder my wings? whom I haue fed by my toyle, and brought vp with much care: no I will not. Leſſe hurt is it for mée to die, and to fall into their handes my ſelfe alone, than to

to ſuffer both my ſelfe and the ſillie ones both at once to periſh, whereupon without replye ſhée humbled her to their grype; they gréedily deuoured her, and the diuell ſend them ſurfets that loue ſuch ſuppers.

Coſmo: How apply you this?

Dio: Whie thus Sir: After the manner of this Quaile ought our truely qualited diuines demean them ſelues, of two harmes they muſt chooſe the leſſe: better had they ſuffer with a good conſcience, than their whole flock ſhould be deuoured in error, or miſled through their enuie, and made inſolent with their ſingularitie. They are bound to die rather for a Common profit, than to liue for a ſingular auaile. Among the Barbarous, many haue béene peremptorie for their cities ſafetie. *Marcus Regulus* being taken priſoner in a certaine battaile by the *Carthaginians*, was ſent by them to *Rome* vpon his faithfull promiſe of returne, to raunſome other captiues which were in the hands of the *Romanes:* who entering the Senate houſe being an old man well ſtept in yeares, in ſtéede of perſuading his aſſociates for the ſafetie of the enimie, voluntarilie diſſwaded them from exchange, alledging his olde yeares, his broken memorie, his vnable bodie, whereby he was vnfit to pleaſure his countrie, nay rather he feared to be a burthen: for which cauſe he humbly intreated them with teares in his eies, to returne him home to *Carthage*, and to detaine the noble yong enimies: in briefe with much admiration he attained his ſuite, returned to *Carthage*, & dyed conſtantly and confidently for his countrie. Such ſhould diuines be, but I will leaue to talke of them who are beſt able to teach vs: they that weare the ſhooe can beſt tell where it wringeth, and no doubt they will againſt newfanglenes at laſt ſpeake: for the beſt ſort of them are like thoſe Orators, which in caſes they ſpake of feldome, are ſure then to deale verie ſoundly.

Philo: Now as touching Soliciters in Law, vnlet-

tered Curates? What déeme you of them?

Dio: The firſt are like *Coloquintida* in a common pot of pottage, they make all bitter, drawing their benefice from nothing but contention: they deuiſe ſo many ſtreſſes that they breake plaine mens heart-ſtrings. They buzze in rich mens eares till they be lords of poore mens ernings. And then comes Sir Iohn ſlitpen to a Bailifes office, or elſe to kéepe a Leete, where he will ſo hunt poore mens titles with the ſlender countenance of *Littletons Tenures*, as they ſhall ſooner catch a louſe than kéepe their liuing. They write ſo much *ad opus & vſum eiuſdem Iohannis*, that they inuert all good vſes: When as all controuerſies in *Athens* were wont to be decided among curteous neighbors, and the gang tooth was a ſeale of more truth, then the beſt bunch of ſeales in the ſubtilleſt Scriueners ſhop in this Citie. Oh what ſwarmes of them ſée I in this Land, they iet vp and downe the ſtréetes graſping a paper in their hands for feare a man ſhould ſpie a true finger in the fiſt, carrying a pen in their eares to note that which they deſerue not, their gowne is carried ſidelong by the wind like a miſne ſaile, ſhewing they are fit to turne to all ſubtilties, their thumbes are goodly Alcumiſtes that with the very touch tranſlate a fée of ten groats to a ſignet of thrée poundes. But *Philoplutos* and *Coſmoſophos*, ſharpe though I be, and Cynicall in reprehending, yet is *Diogenes* as farre from enuie as theſe petifogging pratlers he meaneth from honeſtie, and reuerenceth the graue and vpright Lawyer, as the inſtrument of the Gods, poynting by their wiſedomes the wickeds puniſhment, and the innocents preſeruation, giuing to euerie man his proper right and ending iuſtly long hidden controuerſies: theſe dooth *Diogenes* reuerence with the Sunnes ariſe, and bans the other at his going downe, who caſt oyle into fire, and ſet a candle to kindled flaxe: who hauing by ſuch gleanings gotten once into their gards, waxe then ſo gréedie,

gréedie, that no ſubornations are by them ouerſtipt, till the good Lawiers finding their ſubtilties, ſende them where they cannot ſlip till their eares be ſlit. Theſe are like hungrie Dogges, who fight for a boane one with an other, and play the wantons together when their Cliants ſee them not. They haue learned the pulling of the Gooſe beyonde our *Athenian* kitchin mens conceit. They are not content with the fethers, but they will haue the ſell: Shall I tell you a prettie tale of them which may be pithilie alluded to them.

Philo: Aſke vs not whether thou ſhalt tell, but tell vs, matters of woorth among men of wit may neuer want attention.

Dio: Among men of wit: well applyed *Philoplutos* to thine owne flatterie, Thou attributeſt a pound of that to thy ſelfe, which a good man can ſcarcely wring from thée by the penie-worth. But let that paſſe, and heare my pretence: There was a faire goodly Cocke with partie-coulored plumes, and a crimſon combe, the verie Chaunteclëere of all the dunghill. This proude birde was lockt vp in a faire yarde with a fat Capon: the Cocke like the bird of the Sunne was the commander ouer the hennes, the Capon enioyned to pennance, in that he had loſt his ſtones, was nothing ſo ſtout. So it was, that amid the iollitie of the Cocke, and humilitie of the Capon, it vnfortunately happened, that the Fox finding a gap in the hedge, came and caught the Cocke, and for all his courage deuoured him, and finding his fleſh tough and ſomewhat rammiſh, hee caſt in his minde by what meanes he might catch the Capon, wherevpon reſeruing the combe of the Cocke, like a graue fellow in a garded gowne, he came and ſpake in this manner, Brother Capon, thy fellow Cock is departed, and in token of great loue I haue brought thée his goodly combe, which he bare continually on his head. The Capon ſitting on the rouſt began to giue great regard, and tickled like a Sammon

A Nettle

Samon trout in the gill was quickly beguiled, and now came it into his minde that if hee coulde compaſſe the Combe he might be Lord ouer the hens, and attaine the preheminence of honour, for which cauſe hee deſcended from the Rooſt, the Fox ſtarted and caught him, and hauing deceiued him deuoured him, &c.

Coſmo: And what of this?

Dio: Euen like the Fox haue our falſe hearted Atturnies dealt, Firſt with faire wordes haue they got a fléece from the rich, leauing them a ſmall title for a great ſumme of money, yea ſome are ſuckt ſo néere the bone as they haue no marrowe, a pitifull matter: Nowe theſe Foxes hauing furniſhed them with their coine, begin to gather countenance, and making poore men beléeue all by their big looks, they ſo rent them that they leaue them no Rent, and trouble them with ſo many writs that ſome of them are beſide their wits: Alaſſe poore Capons, are you ſo gréedy to buy a Cockeſcombe? Truely our huſbandmen héere about *Athens*, are like *Æſops* Cocke whom the Foxe eſpied perched on a trée and bearing a péece of fleſh in his crooked nebbe: For which cauſe the crafty beaſt incenſed with hunger, bethought hir ſelfe howe to beguilde him, and therefore ſhée ſpake and ſaide: Brother Crowe behold me and marke my ſayings; thy beauty paſſeth the beauty of all birdes, and thy ſtrength excéedeth the ſtrength of all other fowles, but I am onely ſorry that thou haſt no voice, nor cunning in tunable and deliuer notes to excell the muſicke of the Nightingale, whome thou excéedeſt in colour although ſhée bée thought to bée more cunning in cackling: The Crowe tickled with vaineglory ſodainely began to ſing, when as vnawares the fleſh fell out of his mouth, which the Fox caught and eate vp, and ſmilingly went away. Such careles Crowes are our Country men till they looſe their crownes, for hauing money in their fiſt they imploy it in recouery of things in diſcontinuance, and ſo at laſt looſe both

both the eſtate and the ſtocke. Oh ſir (ſaith the Atturney) your father had it in poſſeſſion thus long, and will you loſe it? What though your Landlord be rich, there is law for him? Thus ſo long they law it with the poore man, that he prooueth a dawe in the end. And what ſayes the Atturney then? In faith your Counſaile told me the caſe was plaine. But oh ye *Athenians*, hold your own, truſt not, for truſt is ſooneſt betraide: it is better to haue one bird in the fiſt, than two in the field. Marke *Catoes* wordes, *Beleeue not thou another man, for beliefe is the ſtep to deceipt.*

Philo: Now for ignoraunt and vnlettered Curates?

Dio: In faith I leaue to ſpeake of them, till ſuch as you bridle the impietie of Farmers, Graſiers, & ſuch greaſie Patrones, who neither are able to ſupply the place, nor will part with any indifferent maintenance for a ſufficiēt man: ſo I paſſe them to their ſuperintendents, whoſe wiſedomes can ſee beſt into their vnworthines: I will onely note a merrie ieſt of *Arlotto*, which proueth their ignorance for the nonce. In the famous Citie of *Millaine* there ſometimes dwelled a Curate, a feat and delicious companion, cunning in merriment, but ignorant of his Maſſe-booke: this Cleargie man and ignorant Clearke, happening to read the ſtorie of *Iacob habens duodecim filios*, fortuned in his Portaſſe to finde *Ia* on the one ſide, and *cob* on the other, and being verie earneſt to prooue himſelfe a tall *a b c* Clearke, he read on, & *Ia Ia Ia Ia*, and wetting his fingers ſo rubbed them with impatience, that at laſt with bluſhing enuie turning ouer the leafe, and finding long concealed *cob* hidden on the other ſide, with an open mouth and a full throate he cried out, *Cob ſta voſtre ſignorie in queſto luoco:* was not this a pretie fellow at a *Cob Philoplutos?* Beléeue me one lerned *Milo* would carrie too manie of theſe Calues, who by vſe if they prooue not Oxen, are Aſſes in their age. But

this common place is too plentifull, and my minde too peremptory, therefore I will leaue it (as I ſaide) to the good Paſtors and Patrones to ſée into theſe faultes, and to ſalue them by their diſcretion.

Coſmo: So doe *Diogenes:* and now to the Merchants, a great lim of this City, men of mighty poſſeſſions and woonderfully monied.

Dio: Oh ſtay there *Coſmoſophos*, they are thy kindred, praiſe them not too farre, for thou art acceſſary to their faults: theſe men attributing all to fortune, are all of them moſt drowned in folly: Infatiable are their deſires, & ſubtill their imaginations, they thirſt after promotions vehemently without moderation, wherein they ſéeme to imitate the bird *Laurus*, of whom *Solinus* vſeth this pretty diſcourſe. *Laurus* (ſaith he) liueth on the water as well as on the land, a byrd of black colour and excéeding fat. This *Laurus* was a ſhipman the greateſt that could bee, yet in all his trauels hee euer ouercharged his ſhip, truſting to his owne cunning. For which cauſe his friendes many a time and oft rebuked him of his folly: yet neuertheleſſe he amended not, but intended his couetous courſe, in hope of ſodaine profit and lucre. It fortuned therefore vpon a time, that hee fraught his ſhip exceſſiuely with diuers merchandiſe, inſomuch as he coulde not guide it by reaſon of the great burthen and troublous waues which inforced it, and for this cauſe the ſhip ſunke into the bottome of the ſea and was drowned: and ſo this *Laurus* was vtterly vndone and prooued bankerupt: In conſcience *Coſmoſophos*, was not this a very foole?

Coſmo: So I heard that *Cato* was woont to allude, who neuer condemned himſelfe more than for truſting the ſea: but let vs heare this parable applied, good *Diogenes.*

Dio: I wil, becauſe it is waighty: Merchants ſhould take héed hereto, and not to couet haſty winnings in hope to be

be ſodainely rich by great perill, but ſurely to increaſe in wealth with moderation: for *Barnard* ſaith (yet *Barnardus non videt omnia)* I will not ſodainly bee made greateſt, but I will profit and increaſe moderately from more to more. Heare an other pretty fable: There was a fat Churle that had a fruitfull hen which laide euery day an egge, whereupon hee gathered many and ſolde them, and increaſed to his owne aduantage. At laſt he thought (as couetouſneſſe ſtill hatcheth newe miſchiefe) that if this hen were killed and opened, hee ſhoulde haue many egs in hir, for which cauſe he commaunded the hen to be ſlaine: which done he found hir void of egs, and to his vtter loſſe failed both of the fowle and the fruit, according to the common prouerbe, Hee that coueteth all, oftentimes looſeth much. Merchants and Chapmen ought therefore to beware leſt they get any thing wrongfully, for vniuſt mens goods ſhall be ſoone deſtroyed, according to the opinion of the Philoſopher: who ſaith, that riches lightly gotten may not laſt long. Another alſo giueth them this leſſon, Heritage that is haſtely purchaſed in the beginning, ſhall lacke bleſſing in the ende. Harke thée *Coſmoſophos* a true tale, a fit note for all Marchants, When a certaine Merchant on the ſea vppon a time had ſold his wines which were mixed halfe with water, for as much money as if it had béene pure wine, hee fortuned to open his bag to caſt in the money, when as an Ape at that time playing aboue the hatches, eſpied the place where he buried it, and in ſecrete wiſe comming and catching the bagge with the whole money, he fled to the Anchor & began to verefie the old prouerbe, ill gotten goods neuer proſper: for ſitting thereupon, and beholding the playing of the billowes againſt the barke ſide, he played the vpright dealer, for he opened the bag and threwe one piece into the ſea, the other into the ſhip, and thus delighting himſelfe in his Apiſh vprightnes, (being ordained to puniſh the Merchants diſſembling) ceaſed not but caſt

out euery pennie, inſomuch as the Merchaunt had no auayle by his fraud: ſo iuſt are the heauens againſt al couetous diſſemblers, who vſing ſuch tricks prooue themſelues but ſhifting Merchants.

Coſmo: I, but *Diogenes*, I haue read that Vſury is allowable, our Princes haue wincked at it, in that it hath enriched the State.

Dio: Thou wouldeſt ſay, in that it hath robbed the State. I will tell thée, this practiſe of corrupt heart, is the rotting ſore of *Athens*. The *Hebrues* well looking into the lamentable effectes thereof, called it *Neſchech*, that is to ſay, *a biting:* a diction which is drawen from the theame *Naſchech*, a word attributed to Serpents: for as the Serpent ſtingeth and biteth, ſo Vſurie (according to the opinion of *Rabbi Salomon)* is the venemouſt poyſon among men. For as hee that is ſtung by a Serpent in the foote, with ſmall paine falleth a ſléepe, and in his ſlumbers (the poyſon beeing diſpearſed) ſuffereth death: ſo the biting of Vſurie makes but a little wound at the firſt, vntill ſuch time as it hath growen to fulnes, it conſumeth a poore mans whole eſtate, and ſubſtaunce. The *Chaldees* in their Theologie, call it *Habuliah*, that is to ſay, perdition and corruption: for it deſtroyeth and ouerthroweth men according to the ſaying of S. *Chriſoſtome*, who following the Etymologie of the Hebrue, compareth Vſurie with the Venome procéeding from the biting of a certaine Serpent, whoſe woūd and ſting is ſo ſwéete at the beginning, that it engendreth a deſire of ſléepe, and then in the end the ſléepe killeth him which is wounded, at ſuch time as the venome ſpreadeth it ſelfe through all the members of the bodie: ſo hee which is inchained in Vſurers debts, thinketh in the beginning to receaue ſome profit, but he doth but caſt himſelfe a ſléepe, and not acquitting himſelfe at any time of the principal, in the end he conſumeth himſelfe altogether. There are Lawyers and Legiſts, who (according to the opinion of Saint

Saint *Hierome)* compare vſurie vnto a certain worme, who naturally is ſo malignant, that after he hath ſo long gnawen the wood that he may turn him in the hole which he hath made, he engendreth another worme of the ſame mallice: ſo the Vſurie with the debtor that maketh ſatiſfaction vpon the dayes of paiment, hatcheth vp another vſurie: & poore borrowers hatch wormes *ad infinitum* to their vtter wrack. And in that the vſurer is compared to a worme, he ſhall haue in recompence of his villanie, a worme which ſhal inceſſantly féede vpon him, and tyre vpon his conſcience, as the Vultures that gnaw the poore liuer of *Titius*, according to *Homers* opiniō: & this is my opinion. This is the worme that ſhall not die as a Prophet ſpoke, more famous than *Plato* for a Philoſopher. The Vſurer likewiſe is compared vnto fire, an actuall and inſatiable element: for as it burneth and conſumeth all ſuch wood as is caſt vppon it, ſo the vſurer the more he hath in his purſe, the more he gnaweth and deuoureth, reſembling in this poynt hell mouth. But I I may ſay to thée *Coſmoſophos*, I muſt now laugh hartelie.

Coſmo: And why?

Dio: Becauſe this their fire of Couetouſneſſe ſhall burne the Author, not only in this world where the wicked begin their hell: but in the other world, where the fire of hell is vnquenchable. In briefe, theſe vſurers (as *Barnard* ſaith) are Maſter burgeſſe théeues, who as the Pyke in the pond deuoureth all other fiſh, ſo doth the Vſurer the poore people in Cities, Townes and Villages, till ſome wilde fire cut them ſhort. *Cicero* and *Cato* accompteth them for homicides, & *Auſonius* the Poet ſaith Vſurie killeth ſodainly. We Gréekes cal Vſurie *Tocos*, which is a name deriued from *Tiĉto*, which ſignifieth as much as to bring forth, in ſuch manner as infants are begotten: for with loſſe of time it bringeth foorth and begetteth much money: a plague on the fathers of ſuch

monſters. *Ariſtotle* calleth this curſed lucre, an infant begotten againſt Nature. To ſpeake in a word, this Vſurie is againſt the lawes both naturall, diuine, & humane. That it is againſt the lawes naturall, the Philoſophers haue ſufficiently teſtified, who haue deteſted the gaine of Vſurie: *Plato* in his lawes hath forbidden the vſage of Vſurie, and hath commaunded to puniſh the Vſurer with the loſſe of his principall, and the forfeiture of the arrearage. *Plutarch* hath alſo made an expreſſe Treatiſe vpon the ſame, where he prooueth that by Nature we ought not to vſe feneration and vſurie: and for this cauſe al Nations haue it in horror, as the Turkes, Moores, Saracens, Tartares and other Infidels. The firſt prooſe is taken from *Ariſtotle*, who ſaith, that money cannot ingender money, for it is againſt Nature, that a thing beeing of it ſelfe barraine, ſhould beare frute. Hee then that ſéeketh frute from his money, which is not admitted in the number of natural genetrices, how ſinneth he againſt the right naturall? The ſecond reaſon, It is iniuſtice to ſeeke to draw profite from that which is not his owne: but it is certaine, that ſiluer lent, is not his own that hath lent it, but both in the propertie and vſage is his for the time to whom it is lent, and therfore ſuch a loane in Latin is called *Mutuum*, of mine it is made thine, and if it be mine, it cannot at that inſtant be thine. The third reaſon, To take anie thing twice, is Larceny: the Vſurer doth the ſame. And how? Firſt he receiueth and taketh the principall ſumme, and ſecondly the intereſt of the ſame, which is moſt gret iniuſtice. The fourth, He that ſelleth one thing twice, committeth Larcenie & iniuſtice: but the Vſurer dooth ſo. For in receiuing his money, he receiueth ſiluer for ſiluer in the ſame equalitie, and then in exacting the ouer-plus he ſelleth the vſe, and that is (in effect) to ſell twice, conſidering that the vſage cannot be ſeperated from the thing. I could yéeld examples of all theſe, but it were vaine, ſince the examples be con-

continually laid before the eyes of *Philoplutos.*

Philo: But how is Vſurie againſt the law of God, where it is written, that each man may make profite of his owne?

Dio: O Sir, that is to take toward a decent maintenance of your liuing, not to the hurt of your neighbor. But that Vſurie is againſt the Lawes diuine, it appeareth both in the olde and new Teſtament, which though I haue neuer read, yet as inſpired I will preache them foorth: for I am aſſured of the truth thereof. Firſt, God who commaundeth in *Athens* and in all places, ſheweth in theſe eſpeciall words, that he is diſpleaſed with Vſurie: *Si pecuniam tuam dederis* (ſaith he) *populo meo pauperi, qui habitat recum: non vrgebis eum quaſi exactor, nec vſura opprimes.* And in another place, *Si attenuatus frater tuus fuerit, ne vſuras accipias ab eo.* Marke what the Pſalmiſt ſaith, *Lord, who ſhall dwell in thy Tabernacle? who ſhall reſt vpon thy holy hill? He that hath not giuen his money to vſurie. Ezechiel* writeth (as hauing the reuelation from God, that *That man is iuſt, and ſhall liue eternally, which hath not lent vnto Vſurie, and hath taken no ouer-plus: and he who ſhall doo the contrarie, ſhall die, and his bloud ſhall bee vpon him.* Hearke what *Eccleſiaſtes* ſaith in the xxix. chapter, and Ieſus Chriſt in the Goſpell likewiſe ſayth openly, *Date mutuum, nihil inde ſperantes, lend willingly, looking for nothing againe.* As touching humane Lawes, are not all Vſuries ſtreightly forbidden? Theſe are diuided into Eccleſiaſtical lawes and Politique: the Eccleſiaſticall Lawes abhorre and deteſt it, as you may read in the ſacred Chronicles and reuerend Councells, as well generall as particular, in the volumes of the Cannon Lawe, in the Decretalls, in the worthie and memorable writings of the auncient Fathers and Doctors, as well Grecians as Latins, whoſe large Treatiſes againſt this vnmercifull ſinne, if *Diogenes* ſhould recite,

it would coſt him a whole volume, for which cauſe I wonder at *Bodinus* an old friend of all theſe vſuring factions which holds ſome vſuries lawful with Chriſtians. But if his maſterſhip, or doctorſhip ſhall pleaſe to examine the lawes politique in generall, he ſhall finde that in all ages in all times and ſeaſons, they haue forbidden them, principally the exceſſiue vſuries themſelues. The Lawes of the moſt greateſt Politicians, as of *Solon*, of *Licurgus*, of *Plato*, of *Ariſtotle*, and likewiſe of the tenne Commiſſaries deputed to correct the cuſtomes of *Rome*, and to make choice of the moſt profitable lawes: Theſe men and Magiſtrates would not admit that vſurie ſhould excéed the compaſſe of one pennie for an hundred by the yeare, which they call *vnciare*, for that the vſurie of euery moneth, amounted not but to an Ounce, which was the twelfth part of the hundred Crowne or Denier which a man had lent: in ſuch ſort as the vſurer who ſought more great profite, was puniſhed ſeuerely. The ſame lawe was afterwardes publiſhed vpon the requeſt of the Tribune *Duilius* the yeare after the foundation of *Rome 396*, and tenne yeres after, vnder the Conſulate of *Torquatus* and *Plantius*, it was reduced vnto halfe an ounce by the moneth, and halfe a Denier in the hundred for a yere, in ſuch ſort as the ſurpluſage ſhould not egall the principal, but in the ſpace of two hundred yeares. The yeare after, vſurie was forbidden by the lawe *Gemetia*, afterwardes by the lawe *Gabinia* which chaſticed the vſurer which had imployed his money beyond the permiſſion of the law, with the loſſe of his principall. Likewiſe the lawes of *Dioclefian* commaunded to puniſh the vſurer which practiſed grieuous and maniſeſt vſuries. And *Plato* ſaith that the auncients were accuſtomed to puniſh the vſurer with the fourth part, and to drawe the thiefe to the paiment of the double: and not without cauſe, for the Vſurer (ſaith the ſaid *Plato)* is cõpared to the Homicide. And ſaint *Ambroſe* compareth them

them to the thiefe and the Robber: as much ſaith ſaint *Chriſoſtome* and ſaint *Barnard. Valentinian*, afterward *Theodorus* and *Arcadius*, commaunded that all they ſhould be puniſhed with a quadruple paine, which excéeded the vſury of a hundreth. The prolixity would ſurpaſſe if I would ſéeke further into the Ciuill law.

Philo: I but *Diogenes*, it is moſt certaine that ſome Chriſtian Emperours haue approued Vſury, as *Iuſtinian:* therefore euery way ought you not to condemne it.

Dio: Approued it? I denie your aſſertion, but it may be they haue permitted it, ſhould I ſay they haue permitted it? I muſt then ſay they haue permitted it as a neceſſary euill, ſo as *Cato* was wont to ſay of women: you will tell me that the Ciuill law withſtandeth not the contracts of vſury with a certaine moderation, neither puniſheth them; & approoueth them then; I deny the conſequence. For he which approoueth giueth fauour and licenſe to execute that which he approoueth: but ſo it is that there is not any imperiall Lawe whatſoeuer which hath fauoured Vſurers, for if ſo it were, they ſhould both inuert the diuine Lawe, and intort the lawes of Nature, and therefore the Emperor commaunded an inuiolable obſeruation of the Counſaile of *Nice*, by which all vſuries haue béene prohibited. But inough of Emperours, let vs containe our ſelues in the walles of this Citie, which I woonder it ſincketh not for ſin, there is ſo much extortion, craft, and vſury exerciſed in it. The *Romanes* excéeded but in ounces, but we in pounds: their lawes admitted them ſome ſufferance in the compaſſe of a hundreth, but we excéede in thouſandes, we lacke but ſome wiſe wag like *Alcibiades* to burne the Vſurers bonds, bils and contracts in the market place, which if they were ſet on fire, the bonfire would be ſo big, as I feare me would conſume the whole Citie: poore men cry out daily, widdowes waile, all exclaime, there is none to comfort

them, and how may it be poſſible whereas all men ſtudy their owne gaine? Oh *Philoplutos* thou haſt many Officers vnder thée, let one iuſt man haue a ſée, who honouring equity from his heart may relieue the fatherleſſe, and comfort the deſolate: for ſurely, ſuch as forſake the poore in néede, will at laſt be themſelues forſaken: ſuch as leaue their neighbours and deny them helpe when dangers ſhall oppreſſe them, ſhall themſelues be denied: for no one man by worldly pollicy can warrant a peace without change, neither is there any place ſo fortified that may not endure a change or name of eſtate: As I will teach thée *Philoplutos*, with this thy friend *Coſmoſophos*, in a pretty tale if you will heare me. *Iſodore* in his twenty two of Etymologies deſcribeth the Griphon after this manner: The Griphon (ſaith hee) is a feathered bird and fower footed, and theſe kind of birdes be engendred among the Hiperbory mounts, that is, in *Scithia Aſiatica*. This bird is like vnto an Eagle both in head and wings, and in all other parts of his body hee is like vnto a Lyon, and he deſtroyeth both men and horſes, and putteth a Smaragdine ſtone in his neſt, againſt venemous beaſtes of the mountaines. He ſlayeth and deſtroyeth all men that dwell néere about him, neither is his inſatiable couetouſnes euer ſatiſfied. This Griphon tooke a great prouince to rule, and the more to ſhow his tyranny & couetouſnes hee commanded thrée things: Firſt, that no ſtranger ſhould be entertained in his country either to buy or to ſell: Secondly, that no manner of creture ſhould come thither from other coũtries. Thirdly, that none of all his people ſhould be ſo hardy to trauel into other countries. All which thrée commaundements were obſerued by his ſubiects, and he liued in deliciouſnes and pleaſures, and gathered goods: and no wonder, For whatſoeuer came into his poſſeſſion hee parted with no man, but kept it ſtraightly to his owne proper vſe. But ſo it fortuned vpon a time by the rightful iudgment of

of God: that thunder, tempeſt and lightninges deſtroyed all the country: For which cauſe the Comprouincials and inhabiters thereof ran altogether to the Griphon crying and ſaying: Let vs hence oh king leſt we die for hunger. And he ſent forth Legats to other Nations that were next adioyning vnto him, that they ſhould ſend of their goods and graine vnto him, and ſell them at their owne price. To whom they anſwered and ſaide: Thou wouldſt neuer ſell vs any of thy goods, neither now in thy néede will we ſell thée any. Grieued with this anſwere hee ſent againe other meſſengers, deſiring them to come with merchandize and to haue frée paſſage at their pleaſure: but they anſwered, thou wouldſt neuer receiue vs before this time, neither ſhalt thou now receiue vs. The third time he ſent vnto them, and praied them to receiue him and his people. But they ſaid, Thou neuer cameſt vnto vs til now: at this time neceſſity inforceth thée, and for that cauſe we will not receiue thée, but rather driue thée from vs if thou come vnto vs: and ſo forſaken of all in great wretchednes both he & his people were famiſhed.

Philo: And what gather you by this?

Dio: A leſſon for thée *Coſmoſophos* and rich vſurers of the City: intende more pitty: ſtretch your purſe ſtringes: helpe the néedy: fauour the good deſeruing: ſurceaſe your vſuries and oppreſſions, for ſtormes will follow calmes. It is therefore good to be curteous and to receiue forraines and ſtrangers, and to vſe merchandize with other Nations, and to depart our worldly goods with other, and employ them for common profite: For our Sauiour ſaith, *Mat. 7. All things that you will other men do vnto you, doe you the ſame vnto them*, ſo biddeth the Law and the Prophets in generall. It is read that when *Alexander* marched by the way with his Hoſt, and both hee and all his traine were well nigh loſt with thirſt, one came and preſented vnto him a cup of faire water for a precious gift, and he with great ſpeede com-

manded it to be powred out, neither would he once drink himſelfe in that hee coulde not giue part to his Knights. Such a minde ſhoulde *Philoplutos* carry in reſpect of well deſeruing ſtudents, poore fatherleſſe children, widdows, and the aged, ſuch minde ſhoulde the Vſurer carry in reſpect of thoſe whome hee hath ſuppreſſed, ſuch ſhould *Coſmoſophos* bee, in regarde of thoſe whom hee hath ſeduced: but the couetous man ſaith contrary. *Eccle. 10.* I haue found reſt vnto mee, and I will eate of mine owne goods alone. Such couetous men as theſe ſhould be deteſted: wherefore in old time ſuch as loued Auarice ſhould not be preferred in the common weale, as *Valerius* in his ſixth booke telleth vs, that when two Conſuls of *Rome* ſhould haue béene ſent into *Spaine*, and the *Romanes* tooke counſaile and deliberation thereupon; one among the reſt (the famous *Scipio)* ſaid thus: Neither of them liketh me, for the one of them hath nothing, and the other will be ſatiſfied with nothing, iudging equally pouerty and auarice in malicious people. Alſo *Valerius* telleth that *Tiberius* the Emperor changed his Officers very ſeldome, becauſe they which were newe ordained, were very prompt and ready to receiue. An example hereof is ſhewed by a man who was wounded, whoſe déepe ſtripes a ſwarme of flies couered, at which time it fortuned that one came by and ſaw them and droue them away to whom the other ſaid: Thou haſt done me wrong for theſe were full and repleat, now ſhal other come that be more hungry, and do me more griefe. In like ſort Iudges when they bee néedy or couetous, they bee gréedy to catch, and deſirous to haue. It is read in one fable of Poetry, that *Midas* deſired of *Apollo* that whatſoeuer he toucht might be turned into gold and it was granted him, ſo when hee ſhoulde touch meate or drinke with his hands or his lips it was turned into gold, and he was often hungry and periſhed for fuſtenance, ſo abundance of riches maketh a couetous man hungry & deſtroyeth him.

It

It is read in the Chronicles of *Perſia*, how *Tomyris* the Queene of *Scythia* (after ſhee had taken *Cyrus* King of *Perſia)* cauſed his head to be ſmitten off, and put into a boale full of bloud, ſaying after this manner, *Thou haſt euer thirſted after bloud, now drinke bloud thy fill:* ſo ſhall it fall out in after-dayes with couetous men and curſed tyrants, who deſire the bloud of the poore people, and the ſpoiles of the fatherles, that is to ſay, their goods and ſore labours. Couetous men in hell ſhal drinke molten golde, as a Philoſopher telleth, that *Nero* the Emperour was ſéene in hel bathing himſelf in ſéething gold: and when he ſaw a great number of commers by, he ſaid vnto them, Come hether you wretches that be ſellers of your neighbours, and bath you here with me, for I haue reſerued the better part for you.

Coſmo: Enough of this matter good *Diogenes*, there is a matter of more waight to be decided, wherein your iudgement is moſt ripe. Thou haſt lately (as it is reported) viſited *Lais*, to whoſe houſe our greateſt Gentlemen reſort: there thou receiuedſt an iniurie. It ſhall therefore ſtand with thy iudgement, to ſet down preſcriptions to *Philoplutos*, what luxury and licentiouſneſſe is, that knowing the deteſtable fruites thereof, he may preſcribe lawes to coole *Lais*, and preferre leſſons to young Gentlemen, who now a dayes are too much by wantons withdrawen.

Dio: Well *Coſmoſophos*, I ſée you would driue the raine from your doore, this laſt ſtorme I perceiue hath wet you: but that matters not ſo thou mend, for I bit thée to that end. Now as touching luxurie, I néede not much define vpon it in generall, ſince in particular ſignification, it is a voluntarie effuſion of humane ſéede, and a diſordinate carnall copulation without marriage: and this is one of the ſeuen mortall and deadly ſinnes, called a capitall vice, for that there are eight infernall daughters ſprong from it, and all theſe *(Philoplutos)*

richly beſtowed on thy ſonnes. The firſt *Cecitie* or blindnes of ſpirite. The ſecond precipitation. The thirde, inconſideration. The fourth, inconſtancie. The fifth, ſelf-loue. The ſixth, the loue of the worlde. The ſeuenth, the hate of God. The eighth, the horror of that other worlde. The ſinnes of lecherie might make *Diogenes* aſhamed to ſhewe them, and you to heare them. I will therefore onely diſcourſe vpon her infernall daughters, who haue curſed qualities euen in them, to diſcouer their mothers imperfections, and firſt as touching her daughter *Cecitie* or blindnes of ſpirite, ſhée wil proue a prettie blindfold miſchieuous childe I warrant you.

Cecitas.

This curſed daughter of a lecherous mother extinguiſheth the naturall light of his vnderſtanding that tyreth himſelfe in the ſports of *Venus:* ſo that forgetting the dutie whereunto he is called, He pretermitteth the ſeruice of God, the hearing of his worde, the exerciſe of prayer, wherin euery good *Athenian* ought to be exerciſed: In which he committeth two ſinnes: the one of letcherie; the other of careleſſe idlenes. He likewiſe ſinneth herein, who caſteth aſide the ſpirituall giſtes, to haue a taſte of the carnall. Here we ſée, that letcherie blindeth the inwarde humaine eyes, as it is read of the *Sodomites,* which were blinded interiourly & exteriourly, and the two old falſewitneſſes of *Suſanna* to one of which *Daniel* ſaid: Beautie hath bewitched thée, and concupiſence hath ſubuerted thy heart: that is to ſay, hath blinded thy ſpirite. Alſo, before it is ſaid: *That they had turned their eyes aſide, leſt they ſhould ſee heauen, & remember the iuſt iudgement of God.* For which cauſe Antiquitie depainting the god of loue *Cupide,* haue giuen him no eyes, for becauſe loue is blinde, and maketh them blinde that followe it. And it ſéemeth, that the wiſe-man ſpeaketh of them when he ſayeth: *Their malice hath blinded them.* And before him

him the Pſalmiſt ſpeaking of the wicked: *Hee would not vnderſtand to do well.* This vice is contrarie to one of the ſeuen gifts of the Holie Spirite, and likewiſe it blindeth the eye of the ſoule, which we ought to kéepe more charily than ten thouſand corporall eyes, as *Plato* ſayeth: The reaſon is, for becauſe that by the ſame we behold and contemplate the eſſence of God, according to the doctrine which Ieſus Chriſt our maſter hath taught vs, who ſaith, that they are happie who are clean in heart, for they ſhall ſée the face of God. The auncients likewiſe do verie well manifeſt that luxurie blinded the cléerenes of the ſpirite. But the poore ſlaues of *Venus* prefer the bodily ſight before that of the ſpirite, and being in that ſort blinded they know not what to do, neither wot they how to ſauour the celeſtiall delightes, which without compariſon are farre more great & more ſwéete than thoſe delightes of the world. Theſe are they that haue drunke of the cup of whoredom which Saint *Iohn* ſawe in the *Apocalips*, that is to ſaye, of lecherie: which maketh thoſe drunke with the wine of her wickednes, which inhabite the earth, & cauſeth them to forget the beginning of their birth & their celeſtiall countrey.
This in my opinion was *Homers* aime, who writeth that the companions of *Vliſſes* after they had eaten of certaine ſweet & wonderous pleaſant fruites in *Aphrica* called *Lopothages* forgot their natural countrey & would haue continued alwaies there where thoſe fruites were: ſo that the valiant Captaine *Vliſſes* (who repreſenteth vnto vs reaſon: hauing brought them backe againe by force) was conſtrained to tye them to the maſt of the ſhip for feare they ſhould returne to their voluptuouſnes.
From hence the *Greekes* deriue a prouerb which ſaieth: That hee which hath taſted of any diſhoneſt pleaſure, hath eaten Lotos. And whence (I praye you) is ſprung this diſſolutenes among all ſortes in *Athens*, and the withdrawing from vertue of ſo many wandring wittes,

wits, but from the taſte of this voluptuouſneſſe? And for that they haue dronken of the cup of this diueliſh ſingularitie in thought, blinding their vnderſtanding. It is carnall libertie that hath opened their ſtudies, and hoyſted the big voyced exclaimers to high places: but it is behoouefull for thoſe that are conſecrated to God, and the other which would attaine to his ſtrickt ſeruice, to take héede leaſt we taſte thereof, and ſo fall into this blindnes of ſpirite, which maketh vs forget our celeſtiall Countrie, wherevnto we tend: neither néede wee but one taſte thereof to make vs forget all. It is for that they erre (ſaith a good Doctor) in that they deliberate to enter the lyſts of *Venus* for one time onely, to the ende they might be wholy ſatiſfied, and afterwards they déeme that they may the better obſerue abſtinence: for one act engendereth the deſire of two, and two the deſire of foure, and ten the deſire of twentie, in ſuch ſort, as the more thou ſhalt commit this vice, by ſo much the more thy deſire ſhall increaſe: for ſo farre is ſuch a fire from being extinguiſhed by this meanes, that more and more it inflameth. And for that cauſe, *Plato* in his Dialogues compareth Concupiſcence vnto a ſieue, whereinto the more we powre of water, the more it runneth out, being vnable at any time to be filled: ſo a man that thinketh to content himſelfe with this ſecuritie, he fareth like him that thinketh to fill a ſieue with water. And the Doctor *Gerſhon* ſpeaking on this matter, bringeth in the example of him who is ſeazed with ſome hot feuer, (and not without cauſe may lecherie be called a hot burning feuer) who if hee drinke one glaſſe of freſh water, he déemeth that he is well ſatiſfied, but a quarter of an houre afterward hee is more altered than euer. This is the craft of the diuell, which tickleth him in the head to perpetrate this ſinne vnder coulor of mitigating his affections, and hope to auoyde his temptations: but in ſooth it is to no other purpoſe, but to deliuer him ouer afterwardes to a more furious aſſault

aſſault. And the ſame doctor auerreth, that it fareth with him that would approue this pleaſure, as with him who is full of itch, who the more he ſcratcheth, the more mangie he becommeth: Where if he had but a little patience, he ſhould be preſently recouered. It is not therefore without cauſe, that the Apoſtle ſaith vnto vs: flie fornication: whence our fathers draw a *maxime* to this purpoſe, which ſayeth: that the ſinne of letcherie ſurmounteth it ſelfe rather in flight than in reſiſtance. A man may likewiſe drawe another *maxime* and ſay: that it is farre more eaſie for a Maide to be continent, than for a Widdowe: more eaſie for a Widdowe, than ſhée that is married and hath her huſbande abſent: more eaſie for him which hath neuer experienced the pleaſure, than for thoſe that are exerciſed in it: and why? Becauſe the experience of ſuch an act, augmenteth both the deſire and the temptation. This being well conſidered, it ought to yéeld good men more conſolation to augment their courage in abſtinence, which is to liue with cleane bodies and cleane hearts: as I will proue you by a pretie tale.

Philo: Nay good *Diogenes* continue this courſe, me thinke thou art nowe in a right bias, which will effect and bite more than all thy rayling: I pray thée proſecute this matter, and diſcourſe on *Precipitation.*

Dio: Thou haſt wonne mée. Sit downe *Philoplutos*, I wil fit you by and by: now to *Precipitation.*

Precipitatio.

Next to this blindnes, ſolloweth the ſeconde ſiſter called *Precipitation*, which hindereth the prouidence and the Counſailes wée ought to haue in our actions, ſo that a man being tranſported by this Venerian paſſion, regardeth not what he doeth. For as *Plato* ſayeth, Voluptuouſnes is moſt inſolent of all, which perturbeth our ſpirites, and taketh away the empire of libertie. Ah las, how many are they who are ſlaine and maſſa-

cred in the act of Palliardiſe, who die both bodie and ſoule. This being well conſidered vpon by an Italian Poet, he deteſted the vice of letcherie by reaſon of the daungers that followed it, ſaying:

Lacci ha amor mille eſt neſſun tende in vano.

Sée then how he who purſueth his pleaſures, expoſeth himſelfe to a thouſand dangers, according to the manner of him who imprudently caſteth himſelfe downe hedlong from an high place. *Precipitation* alſo peruerteth the order which a man ought kéepe in his actions, & the degrees whereby we ought to procéede. The firſt is the memorie of things paſt. The ſecond: the conſideration of things preſent. The thirde: the prouidence of things to come. The fourth: the docilitie by which a man acquireth the opinion of the moſt learned and vertuous. He then that is driuen forward by the impetuoſity of his paſſions, purſueth his enterpriſe in forſaking the degrees of this order. This is it that *Cicero* ſpeaketh: that voluptuouſnes, cloſeth vp the eyes of the ſoule, and impeacheth iudgement. This vice alſo dependeth on another ſinne called Impudencie, and is mortall, according to the qualitie of the matter. Would to God, that gentlemen, Captaines, and ſouldiours, and they who haue charge of armes, woulde learne here their leſſon, and propoſe *Haniball* for an example, who after hè had attained ſo manie triumphs, was finally ouercome, and ouerthrewe both him-ſelfe and his great armie, laying both obiect to a certain danger, through this onely cauſe, for that he was addicted to this vice, according as the Hiſtoriographers auerre: for there is nothing that more weakeneth an Armye, and obſcureth the Arte Militarie, than luxuritie and palliardize.

Coſmo: Now to *Inconſideration Diogenes*, what thinke you of that?

Incon-

Inconſideratio.

Dio: Inconſideration is a ſinne which hindereth reaſon and iudgement thorough carnall voluptuouſnes, as we haue alledged by the two old Iudges of *Suſanna*, who turned away their ſpirites leaſt they ſhould beholde heauen, and remember the iuſt iudgements: ſo Letcherie withdraweth the vnderſtanding of a man, and hindereth him from the conſideration of that which hee ought to doo, and the ſearching out of the meanes to attaine the ſoueraigne goodneſſe. Trouble me not, now come I to Inconſtancie.

Inconſtantia.

Who ſo is tranſported with voluptuouſnes, deſiſting from dooing of that which is neceſſarie for his ſaluation, committeth the ſinne of Inconſtancie. Likewiſe, he that is ouercome with that paſſion, pretermitteth to perform thatwhich he had deliberated to doo, as to intend the ſeruice of God, the vſe of prayer, or the déedes of charitie, & other good workes, as it is ſaid in the chapter of blindneſſe. From theſe foure braunches of Letcherie, Kings, Princes, Iudges, Prelates, and all ſorts that haue gouernment of Eſtates or ſoules and bodies, ought to gard themſelues to the ende that being beautified with prudence, ſapience, counſaile, and conſtancie, they may well know how to diſcharge their duties & gouerne thoſe vnder their eſtate & charge. And from whence commeth ignorance, inconſtancy, inconſideration, and precipitation: whence commeth the want of vnderſtanding, iudgement & counſaile in great men & ſuperiors, but for that they are ſwallowed vp in the ſinke of this ſtinking luſt which makes them walke like blind men as the Prophet ſpeaketh? O God, how is it poſſible they might giue any good ſentence, execute any iuſtice, decrée any good ordinance for the policie of a Common weale, ſince *Venus* hath rauiſhed their vnderſtanding? The Philoſopher ſayth: that it robbeth man of his ſpirite.

Stobeus accordeth hereunto, taking his preſident from *Archilocus*, who ſayd: that the force of loue ſtealeth away the tender ſpirites of men. And the morall Poet ſayeth: that luſt forceth the moſt faire and diuine parte of the ſoule on the earth: for it maketh it terreſtrial, carnall, and dull: which is a dreadfull thing for them to behold, who penetrate and contemplate the verie beautie of ſoules. This vice (that more is) rauiſheth a man into rage and furie, as *Plato* proueth in his *Timæo*, where he ſayeth: that voluptuouſnes is the bait of all euils, by which a man becommeth (as it were) phreneticall, the which *Cicero* teacheth in diuers places of his writings, where he ſaith: that the ſoule hath no greater enimie than carnall voluptuouſnes. And *Philon* nameth it a dangerous Palliard which deceiueth and deludeth the ſpirite: This is (ſaith he) the Serpent, vpon which Sathan is borne. *Socrates* proueth wel, that they which follow the ſame are nothing different from brute beaſts, which alſo is confirmed by many other Philoſophers, according to the recitall of the ſaide *Stobeus* alledged before time: who replyeth and proueth, that it is no other thing than a furie which ſeazeth on poore mankind and other mortall creatures. He taketh it from *Euripides*, who ſaid: that *Venus* is all that which is fooliſh in this worlde, and for that cauſe the name of follie beſt fitteth her. Will you finde her more brauely ſet foorth than by the Poet *Virgil*, ſpeaking of the loue of *Dido*, if he ſpeake according to his conſcience?

Vritur infœlix Dido totaq; vagatur
Vrbe furens: qualis coniecta cerua ſagitta
Quam procul incautum nemora inter Creſsia fixit
Paſtor agens totis, liquitq; volatile ferrum
Neſcius: illa fuga ſiluas ſaltuſq; peragrat
Dictæos; hæret lateri læthalis arundo
Sæuit inops animi totámque incenſa per vrbem
Bacchatur:

But

But why alleage I prophane men? haue we not *Salomon* for an example, the learnedſt king that euer was borne of a woman? It is written of him, that his ſpirite became altogether alienated, by reaſon of the peſtilent Lechery which he vſed with his Concubines, yea euen vnto the leauing of the true religion, and imbracing the falſe, as diuers haue done in *Athens*, the more is the pity. This was it that deſtroyed the bright beame of ſapience, which God had indued him with to rule and gouerne his people: a rare and great example for all Kings and Princes which haue ſubiectes to gouerne ouer the face of the earth.

Coſmo: Now as touching ſelfe-loue.

Dio: Thus of ſelfe-loue.

Philautia.

He that loueth himſelfe more than God, committeth the ſinne of *Philautia*, that is to ſay ſelfe-loue, which is the roote of many euils: he that breaketh the commandements of God to folow whoredome, loueth his body more than God, ſince it better liketh him to obay it than God: ſuch a one (if it were lawfull to forge newe wordes as *Apuleius* was wont to do) might be called *Somalatros*, that is to ſay Idolater of his bodie, for in ſooth it is a kinde of Idolatry to be more ſubiect vnto the fleſh than to God: Saint *Auguſtine* ſaith, that two loues haue builded two Cities: ſelfe-loue hath builded the City of the Diuell, and the loue of God edefied the City of God. This ſinne is ſo horrible, that it hath conuerted the Angels into Diuels, who made themſelues Reprobates by ouermuch ſelfe-loue. Now for the loue of the world.

Amor Mundi.

Thoſe that loue this world ſo well, that they would neuer depart out of the ſame, but are willing to conſtitute their Paradice therein, offend both God and humane nature, which hath béene created vnto this end to iſſue forth of this vale of miſery, and to poſſeſſe the heauenly Pallaces,

ces, and what is this except it be to ſinne againſt the lawe of Nature. It is alſo an other kinde of Idolatry to be too much beſotted with the loue of this worlde and a ſigne of eternall reprobation, and therefore ſaint *Iohn* ſaith to the Chriſtians of *Bærea*, *My children loue you not the world neither the thinges that are in the ſame, for hee that loueth the world the grace of God is not in him: For whatſoeuer is in the worlde, is either concupiſcence of the fleſh, or concupiſcēce of the eies, or pride of life.* And he ſaith alſo, *The world is giuen ouer to all malignitie.* And ſaint *Iames* ſaith, *That hee who is a friend to this world is at enmitie with God.* Now touching the hate of God.

Dei odium.

And forſomuch as ſelfe-loue is incompatible with the loue of God, he that is vanquiſhed by luſt, loueth himſelfe more than God, whom hee deſpiſeth: yea more, rather hateth, by reaſon that prohibiteth him thoſe things which he longeth after and deſireth, and chaſticeth him for his ſinnes in his perſon or in his goods: This is the moſt ſoueraigne ſinne of the world, for it cauſeth a man will that which he would ſhould not be ſeene of God, if it were poſſible. This is alſo the ſinne of the diuels which makes them alwaies rebels againſt their Creatour, ſo as the Pſalmiſt ſpeaketh, *The pride of thoſe that hate thee O Lord God increaſeth more and more.* That this ſinne is the moſt grieuous that may be committed, *Ariſtotle* himſelfe knew full well, who ſaith, *That the act which is oppoſed againſt the ſoueraigne good, is the moſt wickedeſt of all:* Although I will not ſay that the diuine eſſence may be the obiect of hatred, conſidering that being ſoueraignely good, it may not be hated: notwithſtanding I ſay it may be hated in reſpect of his effects, as when God puniſheth ſinnes and offences.

Philo: O *Diogenes*, this thy plaine methode, farre from Ironicall captions, prooueth thy ſingularitie: I pray

pray thée procéede, let vs heare the horror of the other world.

Dio: Thou ſhalt heare it, or elſe thou art but deaffe, I will ring it in thine eares in hope it may worke thy amendment.

Horror alterius ſeculi.

The horror of this world engendreth the horror of heauen, and therefore they that ſay, that God ought to kéep his heauen for himſelf, and leaue the earth vnto men, blaſpheme like Atheiſts as they bee. And whence procéedeth this? It is for no other cauſe, but in that they are ſo fleſhed with their ſenſuall voluptuouſnes, as the *Lotophages* of *Homer*, that they would neuer taſte the true and eternall delights, which are (as ſwéete *Nectar* and ſauorie *Ambroſia)* prepared for the Gods, that is to ſay, for the ſeruaunts of God. This vice may alſo be referred to the ſinne of idlenes. Sée here O chaſt and modeſt ſoules, (I ſpeake to none of this auditorie, *Philoplutos)* the hideous Monſters that the ſinne of Letcherie bringeth forth. Let vs flie them then euen as a plague, if we hope for anie part with the bleſſed, who by the lathers of continence and chaſtitie, haue paſſed the ſtarrie Regions, and haue attained the celeſtial pallace and eternal manſions, which Ieſus Chriſt hath prepared for all chaſt and modeſt ſoules.

They that auoyd not the degrées of Lecherie, but admit them in taking pleaſure in them, commit a mortall offence. And what are the degrées of luxurie? They are ſeuen. The firſt is, to ſuffer ſenſualitie to mooue vs without repreſſing it: The ſecond, the temporall delectation of ſinne: The third, the willing conſentment vnto ſinne: The fourth, impudent regardes: The fifth, laſciuious and wanton diſcourſes: The ſixt, unmodeſt kiſſes, touches and embracements: The ſeauenth, is the conſummation of carnall delight, wherein reſteth the bitter ſting of death.

Who

Who ſo flieth not the occaſions of this ſinne, but rather purſueth them, ſinneth mortally: and what are the occaſions of this ſinne? They are ſeuen alſo, as there are ſeuen degrées. The firſt is idlenes which hath béene the deſtruction of *Sodome* and *Gomorrha*, and the ruine of *Ægistus*, *&c.* and therefore the Poet ſaith,

Otia ſi tollas periere Cupidinis arcus,
Contemptæque iacent & ſine luce faces.

The ſecond, too great repoſe, as they which ſléepe at their eaſe in their downe beds (as you doe *Philoplutos)* againſt the counſaile of the Apoſtles. The third, the belly cheriſhing. The fourth, abundance of wine which is a moſt luxurious thing (as ſaith the wiſe man) and therefore ſaint *Paul* admoniſheth vs to take héede thereof, ſaying: Be not drunke with wine, in which luxurioufnes aboundeth. The fifth, too great curioſity of the fine gifts of nature, againſt which the Scripture ſayth: *Auerte faciem tuam à muliere compta.* The ſixth, pride and preſumption, as *Oſeas* ſpeaketh of *Iſrael.* The laſt and moſt dangerous, is too great familiarity & conuerſation with women, which hath béene the ruine of diuers men: For as the Poet ſaith,

Vrit videndo Fœmina,

Which is to be vnderſtood actiuely and paſſiuely, that is to ſay, ſhée burneth hir ſelfe and burneth others in beholding, and other burne in ſéeing hir. For this occaſion ſage *Sidrach* admoniſheth vs, not to bee daily conuerſant among women: For their wordes (ſaith hee) are more ſlipper than oile, but in the ende they are ſtéeled arrowes to deſtroy, as *Dauid* teſtifieth. The auncient *Hebrewes* were not ignorant hereof, among whom one called *Rabi Ioſe*, the ſon of *Rabi Iochanan* of *Hieruſalem* ſaid, Multiply not too many wordes with a woman, for the auncient ſages haue taught vs, that as often as a man talketh long time with a woman, hee procureth his ruine and withdraweth himſelfe from the contemplation of celeſti-

all

all things, and finally falleth into hell: ſo heare the dangers that follow the great pleaſure we take in iybing and ieſting with women, be they good or euill, and I thinke it is the ſame which the Eccleſiaſticall paradoxe would conclude, which ſayeth, that the iniquity of a man is better than the good of a woman, that is to ſay, that there is no ſo dangerous habitation with an euill man, as with the wife of his neighbour, for the perill is not ſo great. For which cauſe ſaint *Hierome* hath aduertiſed his *Nicotian* not to ſuffer young women to enter his chamber: *Stay not thee with a woman in one and the ſelfe ſame houſe in truſting to thy chaſtity: Art thou more ſtrong than Sampſon? more holy than Dauid? More ſage than Salomon?* And as touching the religious man named *Ruſtinus* he wrote him backe an epiſtle, in which he aduertiſed him that he very ſeldome times viſiteth his own mother becauſe he would not be tempted by the regarde of thoſe who came with hir, & for feare the ſmoke ſhould lie couered in his heart, which hee might not extinguiſh when he would: For this cauſe the holy auncient *Hermits* fled from the acquaintance of women although holy. So then if the holy fathers admoniſh vs to flie from the familiarity of thoſe that are vertuous, how carefull ſhould we be to fly the conuerſation of thoſe which are both wicked, wanton and light fingred? Theſe are the Sirens who by their melodious and attractiue ſong inchaunt men, and finally caſt them headlong into terrible and dangerous ſhipwracke, that which the *Mithologia* of *Homer* declareth vnto vs, who ſaith that the valiant Captaine *Vliſſes* hauing ſtopped the eares of his companions for feare they ſhould heare the Sirens voice, he cauſed them to bee tied to the Maſt, to the ende that their melodious ſong ſhould not caſt them headlong into the ſea. The ſame alſo was intended in the hiſtory of the harlot *Circes*, who (as *Homer* ſaith, and after him *Virgill* (chaunged men into ſwine, Lions, Beares, and other ſauage beaſts, that

is to ſay, that lubricitie chaunged the men into brute beaſts. It ſhall be eaſie to gather the miſhaps which a diſſolute and wanton woman draweth after her, which are taken from the Latine word *Mulier*, which repreſenteth vnto vs ſo manie euils as that containeth letters, which are ſixe: to wite *M. V. L. I. E. R.* An euill woman is the euill of euils: the vanitie of vanities: the letcherie of letcheries: the choller of chollers: the furie of furies: and the ruine of Realmes. Another good father hath diſcourſed all theſe Epithites according to the order of the Alphabet. But what is that the Italian Poet ſpeaketh, when thus againſt that ſex he inueigheth.

Credo che t'habbia la natura, e Dio
Produtto o ſcelerato ſeſſo, al mondo
Per vna ſoma, per vn graue fio
Del huom', che ſenza te ſaria giocondo
Comm' ha produtto anco il ſerpente rio,
E il lupo è l'orſo, é fa l'aer fecondo,
E di moſche, è di vespe, è di tafani,
E l'oglio, é auena, fanaſcer tra i grani,
Perche fatto non ha l'alma natura
Che ſenza te poteſſe naſcer' l'home,
Comme s'inesta per humana cura,
L'vn ſopra l'altro, il pero, il ſorlo, il pomo?
Ma quella non può far' ſempre a miſura.
Anzi s'io vo guardar, come io la nomo.
Veggio che non può far' coſa perfetta,
Poi che natura femina vien detta.
Non ſiate pero tumide o faſtoſe
Donne, per dir che l'hom' ſia vostro figlio,
Che de le ſpine ancor naſcon leroſe,
E d'vna fedida herba naſce il giglio?
Importune, ſuperbe, é dispettoſe,
Priue d'amour, di fede, è di conſiglio,

Teme-

Temerarie, crudeli, in que, ingrate,
Par peſtilentia eterna al mondo nate. &c.

I had rather ſome other ſhould take the paynes to tranſlate theſe vearſes into our mother tongue, than my ſelſe: for now a dayes the world ſwarmeth with ſuch a number of priuie *Ariſtarchi*, that thinke no meate can be good, that is not ſod in their owne broath, nor Prouerbe well applyed that hath not paſt their pen: wherefore I will ſpare that paines, and paſſe ouer the care thereof to ſome of thoſe which are ſo curious, to beſtowe their cunnings. Yet *Philoplutos* and *Coſmoſophos*, although *Diogenes* be blunt, I would haue you witneſſe with me, that I wiſh all vertuous Ladies ſhould vnderſtand, that none but *Lais* and her faction are toucht in this inuectiue: for them that are honeſt, I haue a cup of good ſountaine water, a diſh of Coleworts, and a hartie welcome.

Coſmo: Well *Diogenes*, ſince thy diſcourſe hath prooued the monſtrous mother Lecherie ſo deadly, and each of her abortiue daughters ſo dangerous, wee pray thee ſo much farther to ſauour vs, that in opening *Scillaes* gorge, thou teach vs to auoyde *Charybdis* gulph: and hauing tolde vs the rage thereof, we intreate thee to preſcribe a remedie.

Dio: I will performe your requeſt, and before I finiſh my diſcourſe, chop one thruſt further in, and talke of the remedies of luxurie: by which, as with a preſeruatiue and antidote, ſome of our vnreclaymed *Athenian* yongſters, may (following the example of thoſe happie ſoules and good Chriſtians, which pretend their part in heauen) kéepe and preſerue themſelues from this contagion. Firſt of all, we ought to call to minde, that ſenſualitie and luſt deſtroyeth and diſſipateth a mans goods, in ſuch ſort as it handled the prodigall Childe, who conſumed all his ſubſtance with harlots.

A Nettle

The goods of a man are of three ſorts, the goods of the ſpirite, the goods of the bodie, and the goods of fortune, that is to ſay, golde, ſiluer, lands, and poſſeſſions: and finally, all that which a man may haue in this mortall life, either concerning pleaſure or profite: Therefore the ſame it is which *Salomon* ſaith, he that nouriſheth a harlot looſeth his ſubſtance. It is not requiſite to diſcourſe hereupon any further, ſince experience daily declareth vs by one an other howe many prodigall men fall in the pitfold. As touching the goods of the body, it cauſeth a thouſand maladies, as the Surgians may teſtifie, who heale the poxe, the ſicknes of *Naples*, cankers, and other villanies which come thereby, it conſumeth the vital humour, and weakeneth the braine, and conſequently the nerues of the whole body, as *Ariſtotle*, and after him *Galen*, which alſo naturall reaſon ſufficiently teacheth vs: for the act of laſciuiouſnes after it hath conſumed the naturall heat, maketh all the hote body chill: nay more, cooleth the braine, which according to ſome Philoſophers is the ſiege of humane ſéed, which is cold of it ſelf. From thence oftentimes procéedeth the Epelepſie and falling ſicknes, to which diuers ſorts of men are ſubiect. I beléeue this was the reaſon that mooued *Auicen* the *Arabian* to ſay, that the exerciſe of palliardiſe is more pernicious to the body of man, than if hee had diuers time indured letting of bloud. In briefe Lechery weakeneth the forces, inféebleth the member, depriueth the body of his beauty, defaceth the crimſon taint of the viſage, furroweth the browes, maketh the eies dim and heauy, cauſeth the Feuer and gout, and finally abridgeth mans liſe. By reaſon whereof the Philoſopher ſaid, that they which are luxurious, liue not ſo long time as thoſe that are chaſt and continent. All this being well conſidered, by the great Philoſopher ſaint *Paul*, he ſaid vnto the *Corinthians*, that he which addicteth himſelfe to fornication and vncleanneſſe of the body, beſide the offence that is committed againſt the

the diuine Maieſtie of God, ſinneth againſt his owne fleſh, in abbridging his dayes, and by conſequence is a homicide of himſelfe. If there néede anie queſtion to ſpeake of the goods of the ſpirite, it is moſt certain, that lubricitie conſumeth them farre more than any other ſin. Firſt of all it deſtroyeth the infuſed vertues, which are the grace of God, and the ſeuen gifts of the holy ſpirite, which are incompatible with luxurioufnes, and of which one onely ounce out valueth all the goods and benefites of this flattering world. Secondly, it conſumeth the foure Cardinall vertues, to wit, *Prudence*, *Temperaunce*, *Fortitude*, and *Iuſtice*, ſo famous among the Philoſophers: it obſcureth the vnderſtanding, blindeth the memorie, dulleth frée will, and in moſt taketh awaye humane iudgement, and maketh him blinde and inconſiderate in matters aſwell moderne, as neceſſarie to his ſaluation. If all this were well conſidered, our picked yongſters hauing their peakes ſtarched for feare of ſtirring, their coates perfumed, their garments iagged, would leaue to iybe with this curſed letcherie, for feare they Iigg them ſelues out of heauen: and our pretie miſtreſſes that ſet no foote on the ground, but as if they tread on Moſſe: and trauerſe more on the héele than they trip on the toe, they would finde here a good bridell for them to drawe them from the loue of this infected letcherie. Secondly, they ought to conſider how much this filthie follie is both diſhoneſt and vndecent for a ſoule which is created according to the image of God: Nay more, how deteſtable it is to a man to ſhowe himſelfe in this licentious act like vnto brute beaſtes, to looſe the vſe of reaſon, and to make himſelfe the ſlaue of iniquitie, which alſo the Philoſophers themſelues haue helde in horror. Moreouer, we ought to regarde how vaine this pleaſure is, and of how ſmall continuance, and that it is but as a winde that paſſeth, which is followed with a thouſand and a thouſand remorſes:

For the Prouerb lyeth not which ſayeth, *Pour vn plaiſir mille doleurs.* The frute alſo of laſciuiouſnes is but repentance, as *Demoſthenes* declared to that great harlot *Lais.* It is (I ſaye) a true repentance to a ſinning ſoule, which ſéeth, that the pleaſure is goue and the ſinne and ſhame remaineth with him. Ah las, ſaid the Apoſtle, what frute haue you receiued of theſe things of which you are aſhamed? Knowe, that the reward of ſinne is death. How little contentment this pleaſure yéeldeth, it ſufficiently apeareth, ſince al creatures but a Cocke, as the Philoſopher ſaith, *Contriſtantur poſt coitum:* as that féeling alreadie the repentance and blot that remaineth, men and reaſonable creatures ſéeing themſelues reduced by one ſo villanous an act to the life of brute beaſts, which is a great ſhame for them.

The third remedie, is to flie the occaſions, in not regarding amorous bookes, nor eſtéeming vaine thinges, nor hearing immodeſt purpoſes, nor frequenting Women, except vnder the title of vertue, and in ſumme, to auoyde the other occaſions which are incident to incite vs to this curſed errour.

The fourth, we ought to faſt, watch and pray, endeauouring by all good meanes to ſubdue the fleſh vnto the ſpirite, which is a ſingular remedie, ſo as in times paſt the auncient Fathers haue experimented oftentimes in the ſolitarie Deſarts, where they mortified their bodies. *Benet* and *Frauncis*, two myrrors of chaſtitie, whereof the firſt on a time being ſtirred with fleſhly motions, hee caſt off his cloathes, and all naked layd him downe vpon ſharpe pricking thornes, til being at laſt ouer-bloudied, he ouercame the temptation. The other being agitated with this paſſion, laid him downe naked in depth of winter in a pit of ſnowe: and another time ſéeing himſelfe tempted by a woman, hee ſet his naked féete (O incredible thing) vpon the burning coales, rather deſirous to be

be burned with materiall fire, than with that fire which is inextinguible.

The fifth, is oftentimes to thinke on the day of death, at which time we ought to enter into count with the iuſt Iudge, who ſhall caſt all fornicatours into perpetuall darknes, ſtored with inquenchable fire: ſo as the learned Poet *Dante* moſt eloquently deſcribeth. It is a remedie (ſaith *Athanaſius)* which ſaint *Anthonie* vſed, to thinke on the paines of hell, when he thought to exclude out his filthie and diſſolute thoughtes: Which alſo the great doctor *Iherome* was accuſtomed to do as he himſelfe witneſſeth of him ſelfe.

The ſixth, when a man is tempted to commit that vice, he ought to conſider, that God which is preſent in all places is at hand, and beholdeth vs: and our good Angel which ſéeth vs, before whom we ought to be aſhamed to perpetrate ſo villanous an act, ſince we durſt not auowe the doing thereof before the pooreſt man of the worlde. By this meditation, the Hermit *Paſnucus* conuerted a ſinfull woman called *Thais*, giuing her to vnderſtand that in no place of the earth, how ſecrete ſo euer it bee, ſhée could ſo couertly hide her ſelfe, that God would not both eſpie & behold her, and therfore ſaid he: you ought not to be ſo impudent & ſhameles, as to commit ſo villanous a ſinne in the preſence of ſo great a Signior: and although God did not ſée vs, yet ought we not to commit the ſinne, it is ſo filthie & diſhoneſt of it ſelfe. The Pagans themſelues, by a natural light, knewe well to ſaye this, as *Cicero* who writeth, that a chaſte and vertuous perſon ought neuer to commit the foule offence of luſt, although neither Gods nor men were priuie thereunto.

The ſeuenth, wée ought to conſider, that there is nothing that more hindreth the humane ſpirite from Philoſophie and true contemplation of heauenly things, than the delectation of the fleſh.

The

A Nettle

The ſame is that which *Orpheus*, *Trimigiſtus*, *Pythagoras*, *Socrates*, *Plato*, *Empedocles*, *Plotinus*, *Lamthiques*, *Simplicius*, *Plutarch*, *Cicero*, & other lights of morall Philoſophie haue left vs in writing, ſaying the ſoule is tyed to terreſtriall things by pleaſure, as it were with nayles, in ſuch ſort as it cannot mount on high and contemplate diuine things: and they hereunto annex, that they who diſpoyle themſelues of theſe pleaſures, went vnto the heauens in the companie of celeſtiall ſpirites, and dwell with God, where they experiment a pleaſure incomprehenſible to the humaine ſpirite. But to the accompliſhment hereof, they ought firſt of all to hate their bodies, & chaſe away their pleaſures: for as *Orpheus* ſayeth: *If thou hateſt not thy bodie thou canſt not loue thy ſelfe well.* Is it not the true *Orpheus* Ieſus Chriſt that ſaieth vnto vs: *He that loueth* (ſaith he) *his ſoule in this worlde*, that is to ſay his bodie, *he ſhall loſe it in another: And he that hateth it in this worlde, ſhall keepe it in the life eternall.* The ſame is it that *Cicero* intimateth when he writeth: that the ſenſuall ſort, who haue giuen themſelues ouer for a praye to the pleaſures and delightes of this world, and haue violated both deuine and humane lawes, are depriued of life in the other world, and abide beneath in the earth, agitated and tormented from diuers ages to ages vntill ſuch time as they returne: that is, they ſhall be tormented world without end.

The eight remedie, which is the moſt ſoueraigne of all is: that we ought (when we féele our ſelues vrged by the inticements of the fleſh) to haue recourſe vnto God by prayer and teares, and to implore his ayde with an ardent affection, as they that ſée themſelues ſodainly ſurpriſed with a huge tempeſt in the midſt of the *Ocean* ſea: For in ſooth, the combate of the fleſh is a true tempeſt and ſtorme, and to this ende it ſhall be good to preſent vnto God ſome good and ſhort Prayers, ſuch as *Auguſtine*

Auguſtine in his temptations, and the Hermit *Iſaac* (as *Caſſianus* writeth) were wont to vſe. In ſumme, in taking theſe courſes we ſhall haue fewer Lechers in *Athens*, and more religious.

Coſmo: Truely *Diogenes* thy plaine method of doctrine in this point, argueth thy ability both to correct bitterly and to perſwade bleſſedly: So that thou ſéemeſt to be no *Grecian* tied to earthly contemplations, but a man inſpired with more than *Apolloes* wiſedome: for to diſcerne matters incident to the ſenſe and ſubiect to reaſon, is the part of a prudent man and a ſearching wit, but to enter thus profoundly into the nature of ſinne, and the workinges of God, argueth that thy inſpiration is from God: wee therefore bide thy reprehenſions with more patience, and attend thy counſailes with more perſeuerance.

Dio: Your conformity pleaſeth mee: haue you not read that *Diogenes* is a dogge that biteth men but for their amendment, and not for enuy: then heare me and I will heale woundes. *Philoplutos* thou art in authority, wherein thou canſt not ſo liue, but thou muſt be ſubiect to euill language, thou muſt haue a ſerpents eare to preuent the charmes of the flatterer, and *Linx* his eie to ſpie out contempts ere they attempt thée. If thou art reprooued of the iuſt for a good cauſe mend thy ſelfe, for their ſecond aſſault is feaſoned with ſhame, if wrongfully beware to ſtir too much leſt being not guilty, thy ſtirring make ſome ſuppoſe that thou ſtinkeſt. It is a trim thing to be ſilent, a wiſedome to be ſilent: thou maiſt kill with thy eie when thou liſteſt, but kéepe thine eie from luſting after other mens blame, leſt thou proue blind in thine enuy, and thine enuy cauſe thy death. An enuious man (in *Virgils* opinion) may bee compared to a Viper that gnaweth the boanes and ſucketh the bloude and beareth his owne torment in himſelfe: In briefe, if thou be enuious thou ſhalt liue *Titius* life, and be ſo wounded in heart, as neither

the ſonne of *Saturne*, nor the god *Phœbus*, nor *Æſculapius* the cunning ſhalbe able to cure thée. *Alexander* the great ſaid often: that the enuious were their owne hangmen; And the wiſe Gréeke *Periander*, that euen as ruſt eateth the Iron, ſo enuie deuoureth his Maſter. *Plutarch* deteſteth this vice. And *Horace* ſaith:

Inuidia Siculi non in venere tiranni
Maius tormentum.

This is it which *Martial* condemneth, and the reaſon that cauſed *Socrates* to wiſh that all enuious men were nought throughout euerie part but eares and eies to the ende that ſéeing and hearing other mens proſperitie, they might be the more tormented, and receiue their puniſhment which they deſerue. Flye this therefore *Philoplutos*, and with this, flie inſatiable couetouſnes, which thou ſhalt effect if thou haue a conſtant determination to liue to Fame and not to Fortune. It is better thou die with *Phocion* than liue like *Demades*. Huſband not for manie Winters, for thou art old. Care not for to morrowe, let to morrowe care for it ſelf. Onely liue well this day and lay thy hopes on heauen, and he that prouideth for the little birds will not ſée thée want. Looke on me *Philoplutos*, my ioyntes are not ſtiffe, my face without furrowes, my body without ſicknes, my life without hate: and why? I ſatiſfie Nature without ſurfet, I am not carefull of worldly things which bewitch men. I am not curious of delicates to increaſe diſeaſes: neither enuying any man, am I enuied by any man? Is not this a trim felicitie in this liſe to be lorde both ouer himſelf and his affections? Now heare me further *Philoplutos*, thou muſt bee liberall: they that haue full handes muſt haue ſrée hearts, who diſtributeth his ſtore in earth, heapeth vp ſtore in heauen. There is nothing nicknameth the mighty more than niggardiſe. It is one of the vanities moſt vaine vnder the ſunne as the wiſeman teacheth, to heape vp without reaſon, to kéepe with

with care, and to die in contempt. All the victories of *Alexander* made him not ſo famous as his bounty to *Ariſtotle:* Neither liueth *Scipio* ſo much in his conqueſtes as in his liberalitie to the learned. What auaileth it to build rich Towers which are ſubiect to wind, fire, force and engines? to erect huge *Piramides*, to plant faire vineyards? theſe are but the ſcabs of ſuperfluite, which poſterity perhaps become more continent, will blame as the ruines of the great buildings of *Conſtantine*, before him *Vaſpatian*, and diuers other *Romanes*. Ah *Philoplutos*, if thou wilt build a Pallace of eternity, entertaine learned writers about thée, in whoſe lines thou and thy poſterity ſhall liue, when the Rauen ſhall builde in thy braueſt habitation. I know thou art in the way to honour, & by reading and practiſing the liues of the auncients thou haſt become a great ſtaffe to the ſtate: Séeke therefore as carefull of thy common weale after thy death, to raiſe vp by thy liberality thoſe ripe wittes who may when thou wanteſt, profit the commonweale, ſo ſhalt thou in time to come be thoght a *Mecœnas*, els now pointed at for a miſer. And next to the learned with the pen, forget not thoſe who deſerue with the Pike: they are members which while the *Perſian* Monarks kept in maintenance and exerciſe, they became Maſters of the whole world. *Seſoſtris* of *Egypt* had hee not had theſe helpes, and reſtrained them in continence, and maintained them in credit, his father had loſt all before he had wonne anie thing. It was an old cuſtome of *Philip* to loue *Parmenio*, in that he was a good Leader, & *Aiax* had his place in the *Grecian* wars as well as *Neſtor*, and ſouldiers muſt be conſidered of, as well in peace as in warre. I know *Philoplutos*, thou bueſt a warme gowne againſt Winter and lineſt it well, thou tyleſt thy houſe againſt ſtormes and lymeſt it well, thou fenceſt thy grounds againſt cattell and kéepeſt them well, and wilt thou not in like care prouide againſt the winter of enuy, ſome able ſoldiers to preuent the enemie?

But thou wilt ſay ſouldiers are euery where to be gotten for money, *Athens* is full of men, wee haue ſtore of munition, why then ſhould we care? But what ſaid *Hannibal* to *Xerxes*, who demanded if his huge Armie armed in golde were not ſufficient to ouercome the *Romanes?* Yes ſaid *Hannibal* ſmiling, this were ſufficient to ouercome the patienteſt and daſtardeſt hart that liueth, much more the *Romaines*, meaning hereby that pompe is not the terrifying, neither the multitude the amating of the enimy: But reſolute courages ſéeing great priſes before them, behaue themſelues as thoſe at the games of *Olimpus*, they ſtretch ſtrings and heart ſtrings in expectation of reward. Had not *Darius* a huge Hoſt brauely furniſhed? A milion of horſemen to attende on him: and what then? *Alexander* with thirty thouſand experienced *Macedons* ouerthrew him: Then what is a multitude? We ſée by experience, that the olde Oxe trained to the yoake draweth better than the yongeſt Heighfer, and that vſe and experience hauing the Maiſtery in al things, cannot be outfaced in military diſcipline. Stretch pollicie to the higheſt point: in *Salomons* daies (beeing the wiſeſt prince that liued, maintaining as great peace as euer was) the Captaines and the Officers of the Hoſt were maintained, ſo were they in his fathers daies, in all good ſtates, the maintenance of ſouldiers is the planting of peace: for the exerciſe and value of the ſouldier bréedeth feare in the enemie. The *Tartarians* that inuaded *Aſia* and ſome part of *Europe*, and whoſe conqueſts are famous in *India*, at firſt were a contemptible Nation: But when *Clangius* the Smith had firſt brought them in exerciſe, then beautified them with honours, what Nation either heathen or Chriſtian durſt looke vpon them? The *Spaniſh* haue as hot courages as we, the *Almaines* are as bigge boand men, the *French* as pollitique, all theſe more exerciſed then we be, as populous and more, what want they then to be our Maiſters, what haue wee but hope and ſecurity,

curity, which may deceiue *Athens* as it did *Siracuſa*, which was taken by a handfull of men in deſpight of the whole Iland. Beléeue me *Philoplutos*, there is no inconuenience more in this Citie than to ſée Brokers dining at our Merchants tables, and ſouldiers begging at euery mans dore: To ſée Tailors well paid for inuenting a new faſhion, & ſoldiers ſcorned at for preſenting a ſtrong fortification. If our *Athenians* will looke for no change, then let them thinke to liue in no world: If they be aſſured there will come change, then let them be prouident againſt the change of the world. In nature and the naturall conſtitution of the body, the hands are as ſouldiers to execute the reſolutions of the heart, and the heart from hir vitall conduites ſendeth bloud to warme the hands. Such affinity and alliance ought to be betwéen the Gouernour that ruleth, and the ſouldier that executeth: there muſt ſome ſwéete ſhower of gold come out of his Coffers to refreſh them, or they waxe dul, they are deuoured with idlenes, ſo that when they ſhould defende the heart, their fingers are numbde they cannot fight, becauſe they want the vſe of féeling. Looke to this *Philoplutos*, bee not accuſed for this cauſe, the ſelfe care they ſaye ſucketh all. The faire Lambes are onely reſerued for ſelfe care, the vines drop Nectar for ſelfe care, the trées yéeld fruit for ſelfe care: thus ſelfe care hath the ſwéete of all things, whilſt poore ſoldiers ſweat, fight and faſt with care, and all for care. But the prouerbe is, true care preſerueth all things, therefore ſelf care is not pollitique in leauing the ſouldier nothing. But the day paſſeth, *Coſmoſoplus* haue at thée: Smooth thou no more left the Gods ſmite, whoſe eares ſince they are open to heare praiers, will ſtir vp his wrath to reuenge your pernicious cruelties. Flatter not your ſelues with opinions of delay, for danger is no hireling, he commeth as well in the dawne as in the darke, leaue thy corruptions, Simonies, Briberies, extorcions annihilations, exceptions, paradoxes, policies:

theſe are the ſteppes to thy ſinne. Theſe are the miſchiefes that haue incited *Achitophel* & *Iudas* to hang themſelues, who being not able to endure the violence and horror of their iniquities, thought it better to kill themſelues than to abyde their deadly torment. Theſe are the furies that agitated *Oreſtes*. Theſe are they which as *Cicero* witneſſes, will breake thy ſleepes, becauſe thy conſcience beates thy braine and procures thy bane: being therfore worldly wiſe ſo long as to extreme age, became godly wiſe at laſt. Let not worldly occaſions detaine thée. Twere better for thée to daunce in thy Iacket than to be hanged in thy Iirkin. Thou muſt not ſay, I am enforced to deceiue others, in that I muſt liue: for by this life thou atchieueſt death. It is better to be poyſoned with *Socrates*, than to flatter with *Ariſtippus*. Shut the doore before the ſtéede be ſtolne. Looke before thou leap. Feare before thou fall. Repent before reuenge come. The day is ſpent, I am wearie with ſpeaking. The houre of meditation bids me leaue you. Go you to your ſumptuous feaſtes, Leaue *Diogenes* to his chaſte faſt. To morrowe, if you viſit mée againe, I will rip vp newe griefes. Till when, get you gone: and if you forget good Leſſons the diuell go with you; for goodnes is departed from you.

Philo: Farewell *Diogenes*, as our occaſions ſerue we will ſéeke thée out: meane while I pray thée mittigate the auſterity of thy tongue for it is too buſie.

Dio: Nay ſome ſickenes fall vpon thy fingers for they féele too ſoone.

Coſmo: Good *Diogenes* be patient, he ſpeaketh for thy beſt.

Dio: God better him and thée too, or elſe the beſt is noughts.

Philo: Come let vs leaue him, when hee leaueth his crabbednes the Sunne will want clearenes.

Dio: And if you want craft, the ſea will lack water.

FINIS.



[redacted]

EVILIVES SHADOW

OR

BATTALLE OF THE SENCES

[redacted]

[redacted]

A

EVPHVES SHADOW,

THE

Battaile of the Sences.

Wherein youthfull folly is ſet downe in
his right figure, and vaine fancies are prooued
to produce many offences.

Hereunto is annexed the Deafe
mans Dialogue, contayning Phi-
lamis Athanatos: *fit for all ſortes to*
peruſe, and the better ſorte to
practiſe.

By T. L. *Gent.*



LONDON
Printed by Abell Ieffes, for Iohn Busbie, and are to be
ſould at his ſhop in Paules Churchyard, neere
to the Weſt doore of Paules. 1592.

1882, Aug. 3.
Subscription fund.
(8th year. 58.59.60.)

To the right Honourable, Robert

Ratcliffe, *Viſcount* Fitzwaters: *Robert Greene*, wiſheth increaſe of honour and vertue.

EVer deſirous (right honorable) to ſhew my affectionate duty to your Lordſhip, as well for the generall report of your vertue vniuerſally conceipted in the opinion of all men, as for the natiue place of my birth, whereby I am bounde to affect your honourable father and you for him aboue others, in ſuſpence of this dutifull deſire, it fortuned that one M. *Thomas Lodge*, who nowe is gone to ſea with Mayſter *Candiſh*, had beſtowed ſome ſerious labour, in penning of a booke called *Euphues Shadowe*: and by his laſt letters gaue ſtraight charge, that I ſhould not onely haue the care for his ſake of the impreſſion thereof, but alſo in his abſence to beſtowe it on ſome man of Honor, whoſe worthye vertues might bee a patronage to his worke, where vpon taking aduice with my ſelfe, I thought none more fit then your Honour, ſeeing your Lordſhips diſpoſition was wholy giuen to the ſtudie of good letters, to be a Mecenas to the well imployed laboures of the

abſent Gentleman: may therfore your lordſhip fauourably cenſure of my good meaning, in preſenting your honour with this Pamphlet, and courteouſlye graunt acceptance of his workes and my good will, his labour hath his end, and my deſire in dutie reſts ſatiſfied, and ſo humbly praying for your Lordſhips health and welfare I take my leaue.

Your honors humbly
to commaund. *Rob. Greene,*
Norfolcienſis.

To the Gentlemen Readers,

Health.



Entlemen, after many of mine owne labours that you haue courteouſlie accepted, I preſent you with *Euphues ſhadowe*, in the behalfe of my abſent friend M. *Thomas Lodge*, who at his departure to ſea vpon a long voyage, was willing, as a generall farewell to all courteous Gentlemen, to leaue this his worke to the view, which if you grace with your fauours eyther as his affected meaning, or the worthe of the worke requires, not onely I for him ſhall reſt yours, but what laboures his ſea ſtudies affords, ſhall be I dare promiſe, offered to your ſight, to gratifie your courteſies, and his pen as himſelfe, euery waye yours for euer Farewell.

Yours to commaund,

Rob. Greene.

Philautus, to his Sonnes liuing at the Courte.



Owe my good Sonnes, that the ripeneſſe of your yeares makes you ready for fortune, and the place of your preſent aboade, is the Theater of hir tragedies, least by making a ſimpathie betweene Will and Wit, your raſhneſſe in youth might breede repentance in age, I haue amidst the fatherleſſe cares of your welfare, ſhapen out Euphues Shadow, *by the ſubſtance of his firſt youth, limming out vnder the figure of* Philamis, *the fortunes of* Euphues, *wherin yon ſhall ſee, that young mens firſt wits are like Aprill dewes which breede more vnwholſome weedes then profitable flowers:* Euphues *was my friend in his life, and kinde to you by his legacie at his death: but he tooke more paines to write it, then you pleaſure to followe it, els had I heard you had beene more wiſe and leſſe wanton. Sonnes the Conrt is full of delights, but they be dangerous, there you may cheapen beautie, and buye it to deere, Loue there is as buſie as a Bee, and couets to make his Hiue in euery Gentlemans head, but ſtop you your eyes and your eares, least while ſhe is making hir Hunnie Combe, you repent and prooue a Cockscombe: there bee many flatterers, but fewe friendes, much ſhewe of vertue, but great practiſe of vanitie, which made* Euphues *repent the prime of his youth miſpent in follie, and vertuouſlie end the winter of his age in* Solexedra. *Therefore I ſend you his Shadowe, conteyning the ſubſtance of his young deſire, read it, and followe it, and then I hope you wyll ſaye, the ſhadowe of my dead friend, bred you the ſubſtance of many honourable vertues. Farewell.*

Philautus.

Euphues his Shadowe.

AT ſuch time as OCTAUIUS poſſeſſed the monarchy of the whole world, and *Rome* the maieſtie of all wealth and wiſedome: there dwelt at *Rauenna* (a famous Citie in *Italie*) a yong Gentleman, who had as great reach in wit as riches, and as many perfections, as poſſeſſions, beautifull hee was, and this was natures benefit: rich he was, and that Fortunes bequeſt, in breefe: Nature and Fortune (ſtriuing to exceede each other) ſtrained ſo farre, as Fortune could impart no more wealth, nor Nature no more woorth. But as the Beaſt *Varius* hath a ritch ſkin, but a ranke fleſh, and the birde *Struchio* a big body, but weake wings, ſo PHILAMIS hauing a rype wit had a running head, placing his felicitie in trauaile, not in temperance, in ſeeking forraine countries, not hearing fruitfull counſailes, for which cauſe, gathering together much wealth, and neglecting his welfare, forſaking his friends to truſt to forrainers, after he had trauailed many countries, hee entered into *Auſtria:* This prouince (among all other) is pleaſant and plentifull, inritched with fruitfull mould, and repleniſhed with fortunate men, hauing euerye part thereof deuided after this proportion: what ſo is ſcituate betwixt the riuer of *Laite*, and the beautiful floud of *Anaſus* was ſubiect to *Hungaria*, and what ſo is contained betwixt *Anaſus*, and the riuer *Enno* was woont to bee vnder the iuriſdiction of *Morauia: Enno* is a great riuer, ſpringing from the mountaines of Italie, which paſſing by the populous Citie of *Paſan*, entreth into *Danubius: Laite* is a little riuer which also with milder floatings yeeldes his waterie homage to the mightie *Danubie:* This countrey is bounded to the Northward by *Bohemia*,

and *Moravia*, to the weſtward by *Bauaria*, to the ſouthward, by the mountaines of *Sticia*, and to the Eſtward, by *Hungaria*, and notwithſtanding the ſpatious length, and long ſpatiouſneſſe of the countrie, yet *Danubius* (ſeeming as though he were inamored with the ſame) with reſiſtles mightineſſe runneth thorow the midſt of the ſoyle in this prouince, and that pompious cittie of *Paſſan*, did PHILAMIS make his ſtay, inuited therevnto by the ſalubritie of the aire, and the ſumptuouſneſſe of the buildings, finding there both courtlye companions to conuerſe withall, and comlie ladies to diſport withall, it was wonderfull to ſee, how inſteed of Philoſophie, he ſubdued fancie, repoſing his worldly felicitie in prodigalitie and faſhions: but as the hungrie ſparrow flieth to the full barne, the diligent Bee, to the delightfull flower, as the raging Woolfe ſeeks out the ritcheſt fould, and the carefull Ante the greateſt harueſt, ſo PHILAMIS hauing much mony, had many attendants, who with ARISTIPPUS could flatter for profit, with BATILLUS diſſemble for ſubſtance: yea many there were that carryed vermine in theyr toongues to open ſecrecie, many that bare venome in their harts to abuſe his ſimplicitie, but the young *Rauennoes* hauing his hand on his halfepenny, had day lookes, for quaint ladyes, cunning delayes, for craftie deceiuers, he had a finger to couer his ſcar with ALEXANDER: a faire woord, to coulonr his ſuſpect with ANTIMACHUS, yeelding ſuch lips, ſuch lettice, knowing that as ACTEON was deuoured by his owne Dogges whom he nouriſhed, ſo credulous manners are ouerthrowne by thoſe flatterers whome they haue cherriſhed, and ſurely not without occaſion was he prouident heerein: for flatterers are like rich tombes, on which the only name of amity is written: or worſe then rauenous Crowes, who (as ANTISENES was wont to ſay) do only feed on dead bodyes, where flatterers corrupt the liuing ſpirit: they are Summer Birdes, who endure no ſtorme, flocking about young Princes in their glorye, flying from them in their diſgrace, in breeſe, like the Partridge they ſteale others egges, and with the Birde *Orinis* hatch other Chickins, ſo that the wordes of VIRGIL may bee applyed to theyr maintayners:

Sic

Sic vos non vobis vellera fertis oues.
Sic vos non vobis nidificatis aues.

But leauing this, returne we to PHILAMIS, who liuing in *Paſſan* and louing his pleaſure, was commended of the moſt for his pleaſant diſcourſe: of the wiſeſt for his ripe wit and knowledge: among the reſt, ANTHENOR (a man ouergrowne with yeares, but graue in diſcourſe) knowing that as the horne of *Ceraſtes* purgeth venom, the hearbe Rew preuaileth againſt the poiſon of ſerpents, as *Abrotamum* pulleth out thornes, & *Mirtus* healeth deadly maladies, ſo counſalles molifie youthlie courage, giuing reaſon the raine, when will hath the ſpurre: called young PHILAMIS a part, where with fatherly regard and friendly reaſons, he thus ſcholed him. Gentleman, ſince a man may better perſwade by counſaile, then diſſwade by correctiõ, ſince diſcipline reformeth manners, and aduice ſuppreſſeth youthlie motions, I will though a ſtranger rather be preſumptuous to draw thee from miſchiefs, then in forbearing to ſhow thy maimes, I ſhould be an agent in thy miſerie. Oh PHILAMIS thy behauiour ſhoweth thy bringing vp, which if it were leſſe courtly & more conſtant, the flatterer ſhould be further of, the friend neerer at hand: thou haſt learnd to ſhow outward courteſie, but art lame in true courteſie, which rather thanketh the better ſort for a iuſt reproofe, then commendeth the worſer ſort for an vndeſerued praiſe: is not he a poore Vintner (and not ſo poore as fond) that ſetteth out a ritch Iuie buſh where there is no wine? Is not he a vaine man, who praiſeth the perſon where there is no vertue? Is not hee moſt ignorant, that preſumeth to knowe all things, yet is ignorant of himſelfe? If thou confeſſe the Vintner fonde my PHILAMIS, howe more fond art thou, who haſt beautified the outwarde parts with ſilkes, and blemiſhed the inward with great ſinnes, ſhutting thy earthlye body in ſtrange coulors, but ſhunning to inritch thy heauenlye minde and ſoule with good counſailes, if thou blame him that commendeth the perſon, not the vertue: howe blame worthie is PHILAMIS? who chooſeſt the flatterer for thy freend, the taunter for thy Table gueſt: the incontinent for thy Miſtreſſe,

the inconſtant for thy counſailers. If this ignorance be great who preſumeth the notice of all things, but knoweth not himſelfe, oh how hapleſſe is PHILAMIS? whoſe preſumption is his imperfection, and who is only miſerable in this, that he knoweth not his miſerie: If thou place thy felicitie in goods, euen the felicitie thou ſeekeſt is gale, which is *fel* my PHILAMIS, if in pompe, oh vaine pompe, where the opinion glorieth ouer his trueth, prodigalitie ouer frugalitie, the ſhadow ouer his ſhape, and the imperfections of the fleſh, ouer the perfection of the ſoule: what art thou (young man) wherein thou art not poore? what haſt thou (young man) wherein thou maiſt not be ritch? thou art faſhioned like thy maker, but mortall, thou art wealthy, but maiſt want, thou art ſtrong, but maiſt be weake, thou art faire, but ſhalt haue furrowes, and as the bud periſheth in the flower, ſo ſhalt thou finiſh in thy fulneſſe: what is then thy ritches? that of the mind PHILAMIS, which is plentifull, when the body is poore, thou haſt a reaſon to diſcerne error, a will to followe vertue, a ſoule to contemplate heauen, a thought to imagine happineſſe. But why wade I ſo farre, where the black Oxe hath not troden on the foote? Why wreſt I to teach experience, where the thoughts are peremptorie? Thou art here in *Paſſan* a ſtraunger, a Lambe among Woolues, a weakling among wicked ones, ſo that eyther thou muſt learne PITHAGORUS ſilence, or SOCRATES fiftie yeares ſubtiltie, yet was PITHAGORAS taunted houlding his peace, and SOCRATES poiſoned for all his ſcience. Heare are they that makes their guts their *Genius*, theyr gorge, their God: their perfumes, their perfection: their dalliance, their deuotion: either liuing as though there were no God, or loathing (as if it were not lawfull to know God, and among theſe liueth PHILAMIS: and with theſe can PHILAMIS liue without follie? To ſpeake liberallie Gentleman, but how without lament may I ſpeake it? our CATOES nowe a dayes wante moderation, our CICEROES conſcience: Fooles are held ritch, becauſe riche: poore, ignorant becauſe poore, a worldly reaſon, a wretched reaſon, heere our *quadrati homines*, are become *rotundi*, wearing ſo much of the world on their heads, that they forget God in their hearts: there are Ladies

his Shadowe.

Ladies, that haue maſkes to couer maimes, who are fayre by ESCULAPIUS ſirrups, and haue been foule by BACCHUS ſurfeits: heere are Epicures which counterfeit faſt, when they moſt feaſt, carrying the Vſurers *decipe* in their poſſeſſions, and the Apothecaries *recipe* in their purſſes: heere gloſing is glorye, and THRASO held for THESENE, in breefe, in this countrie *Irix* an ordinarie beaſt liueth many yeares without ſickneſſe, and few men are there amongſt vs, that paſſe one yeare without their feauour through beaſtlines, among theſe canſt thou liue without looſnes? I but thou wilte ſaye, that as the cleereſt Chriſtall hath his crack, the faireſt day his clowde, the talleſt Cedar his worme, the greeneſt *Cicuta* his poyſen, ſo Cittyes cannot be without ſinnes, nor monarchies without miſchieſes, many ſpots in the Leopard maketh the white more purer, ſo many defaults in anie eſtate, make the vertues more famous. Oh that vertue might want his ſhadowe, in ſeeing all like hir ſelfe, none loſer then he ſhould bee: I but ALEXANDER had a finger to couer his ſcar, I but had ALEXANDER no ſcarre what need he ſo vſe his finger? I but CICERO had eloquence to couer his vaine glorye, I but had CICERO no vaine glorie, howe ſweet were his eloquence. O PHILAMIS who ſo liueth in *Paſſan*, muſt beare the ſtone *Smaragdus* with the *Griphon* againſt the ſtinging of Serpents, carrie Garlike to conquere the Leopard, learne of the bird *Laurus* to flie like an Egle, and floate like a fiſh he muſt be fit for all times, and haue foreſight againſt all treaſon, for heare with vs men intend much but amend nothing, being ſingular in ſinne and ſimple in ſcience: liue therefore with friends, as if thou maiſt lack friends, *Lions* a great cittie hath beene conſumed with a light fier, *Hemus* a huge riuer hath beene dryed with a little drought, wealth will faile, and followers will be faulce, learne therefore to preuent occaſions, leaſt thou be inforced to crie with had I wiſt:

Heu quam miſerum eſt diſcere ſeruire, vbi ſis doctus dominari.

Let thy attire be comlie without prodigalitie, thy behauiour courtly without peremptorines, let thy companions haue more wit then words, let thy diet ſauor more of Philoſophie then ſuperfluitie, let thy reaſon bee thine eyes maiſter, thy God the

gouernour of thy reaſon: ſo ſhall thou worke according to his will, and will no leſſe then I wiſh. No ſooner had ANTHENOR ended in theſe termes, but PHILAMIS feeling where his ſhooe moſt wrong him, being ſtoong with a Nettle, thought to cure it with this Item. Great Lorde and learned Cittizen (your eſtate requireth no more, your ſtuddie ſhewes no leſſe) as I perceyue your counſailes proceede of loue, ſo ſhall my replyes be ſeaſoned with dutie, being as well taught to reuerence CÆSAR for his dominions, as SENECA for his diſciplines: whereas you condempne me for miſtaking curteſie, I am not curious to amend that, ſince the Cap pleadeth not reconcilement, and a man were better reforme himſelfe indeed, then performe more miſchiefe vnder the colour of dutie: you haue vſed many reaſons to diſwade retchleneſſe, choiſe figures to diſproue fancies, tying vanitie in the gin, attyring Vertue with the Garland: whereby you haue prooued your ſelfe eloquent, my ſelfe ignorant: wherein I neither croſſe you, neither conſent with you: knowing that vertue is not diſcerned without vanitie, and contraries beeing oppoſed are the ſooner perceiued: ſhould I not trie ſowre, how ſhould I truſt ſweete? ſhould I not conuerſe with bad, howe ſhould I knowe good? compare not *Heridni* with the Eagle that is a faire bird? ioyne not the Lillie with the Roſe that is a ſweet Flower, allude not the blackneſſe of the Porpuſe, to the beautie of the Dolphin that is a faire Fiſh: Oh father the knowledge of ſinne is a mightie ſtep to vertue? CATO continually liuing among ſeuere men, became more ſeuere, where if he had borrowed ſomewhat of the Epicure, he had not beene ſo impatient in his ende: ALEXANDER a great Monarch, talked with DIOGENES a poore Cinick, whoſe precepts had he followed in his exploits, he had bin more conſtant, and leſſe incontinent? you condemne youthlie companie, ſo did the woolfe in his age, who ſeeing his whelpes forwarde in the ſpoile, reprehended them for their haſt and ſpeedie footmanſhip: you blame brauerie, ſo did LAERTIS who ſeeing his ſhoulders unable to beare rich armes, began to diſcommend VLISSES when he was armed: you miſlike loue, becauſe you lack power, being loath we ſhould performe that in acte, which

which you daylie practiſe in will. Though you delight with the Pelican to be ſolitarie, yet giue vs leaue with STIRLA to take out ſollace. The *Agate* hath ſpots and yet pretious: the *Ermine* ſpots & yet pretious, the blew ſaphire, hath a white creſt, and yet pretious, onely preciſe thoughts alude all things to their owne purpoſe, and deſpiſe moſt things in that they may not practiſe any thing, and this thing, and this thing is their principall practiſe to reprehend, which being feaſoned with an enuie of others happineſſe, is very pernitious, you ſorrow for the defaults of your cittizens, and the corruptions, vrging the deſarts of our foreſathers, to condemne our follies: but ſhall I anſwer with CLEANDER, they in times paſt which were not ouermuch ſtudious of Philoſophie, became moſt braue and renowmed men by their actions, and more famous then wee be, becauſe they practiſed vertue indeed, and we in theſe daies only vſe it in woord, by which meanes they are more happy then we be. The fiſh *Mirenula* hateth the Crocodile, yet both poyſon: ſo oulde men hate the young in that they execute, and themſelues cannot inact. It were tedious to meaſure the ſea by a line, to ſhut the heauens, in a compaſſe, to number the Honey combes of *Hibla*, to count the ſauors of Affrica, and no leſſe troubleſome to alledge the reaſons, which approue the conuerſing with ill, and the commoditie to knowe error: the enuie of ould men is as common as they are crooked, and as they haue furrowes in their faces, ſo haue they frowardneſſe in theyr fancies. I muſt end with TULLY (ANTHENOR) and bouldly tell you this, that your opinion is not onely full of lightneſſe, but alſo fraught with follie. Tis better to be VLISSES then CICLOPES: PROMETHEUS then EPIMETHENS: ARGUS then CEPIDUS, let me therefore counſaile you good Father, learne more & ſpeake leſſe, graye hayre ſhould haue grauer behauiour, good perſwaſions, or no ſpeech: for as a moth is ſooneſt ſpyed in the ſunne, a ſpot in the whiteſt Lawne, a moule on the fayreſt face, and mier in the cleereſt fountaine: ſo ignorance is moſt apparant in an oulde man, in that his diſcourſe ought to bee moſt perfect: with this abrupt concluſion PHILAMIS departed his companie, either loathing to anſwer the reſt: or lacking iudgement to

to conceiue the right: but AUTHENOR who had ſounded the ſtreame, and knewe the ſhallowe, ſailed the Sea, and ſeene the danger, ſorrowing at the yoong mans inconſtancie, and woondering at his diſcourteſie repaired to his ſtudy, where he wrote this Item to all yonge Gentlemen.

ANTHENORS Item, to all young Gentlemen.

THe retchleſſe race of youths inconſtant courſe,
(Which weeping age with ſorowing teares behoulds)
Their wretched will (their wofull ſorrows ſource)
Their wanton wits, their errors manifoldes
Hath reard my muſe, whoſe ſprings wan care had dried,
To name them flie the dangers I haue tried.

From Cradles rock, when childiſh I had crept,
And May-like young, of pleaſure gan to taſte,
Seeing my fatall courſe my reaſon wepte,
Toyes were my triumphes, will my woorth did waſte,
And in the ſeas of pleaſure whilſt I ſayld,
Small were my fruits, and yet my youth was quailde.

And now gan manlike vigor fill wyne arme,
My hart was warmde with courage fit for loue:
Like wanton bird exempt from fowlers charme,
I ſoard aloft but looking from aboue.
I ſaw on earth a Fowler heauenly faire,
That made hir nets the trammels of hir haire.

Then loe my pompuous plumes were layd apart,
Hir eyes were loadeſtars in this worldlie way,
My thoughts hir thraule, hir priſoner was my heart,
But for my paines, what payment but delay.
A lingring life I liude to ſorrow ſoulde,
A foe to wit through follies waxing oulde.

When chillie age had ſeaſure of this earth,

I felt

his Shadowe.

I felt a wound of ſorrow in my breſt,
I ſaw how iudgement quite was ſpoild by dearth.
How vertues ſeedes by errors was ſuppreſt.
I caſt the count, and ſee what I haue gotten:
Time loſt, wits waſt, and limmes with ſurfets rotten.

Now ſee I well that trauell is miſpent,
Except in vertue it be well imployed,
What I in loue had I in learning ſpent,
Oh what a ioy had wearie age enioyed?
Had I foreſeene the waſtfull courſe of time,
I then had made my harueſt in my prime.

But now when feeble footſteps are allied,
Vnto the graue this ſinfull bodies hould:
I cannot practiſe though I haue eſpyed,
The way of worth, the grace exceeding gould.
What only reſts ſweete young men that ſhall follow,
I know the ſourſe and now will teach the ſhallow.

Preuent the time the dayes are full of danger,
Whilſt youthfull vigor yeelds you furtherance,
Make reaſon guide, let follie be a ſtraunger,
Vertue is perfected by art and vſance.
Enritch your mindes with skill, for why they muſt,
Remaine eterne when boddie is but duſt.

Let not your eyes infeebled be by ſinne,
Cut ſhort preſumption for it will aſpire:
Who takes aduice, amendment dooth begin,
Subdue your wils, and maiſter your deſire.
A modeſt coate, chaſt thoughts, and ſtudious artes,
Adorne the boddie, minde, and inward partes.

Theſe lines are lines like Ariadnes *clewe,*
To leade thee through the Laborinth of greefe:
Who ſo thou be that vertue wilt enſew,

Euphues

More ſweete in ſooth then ſhow in true releefe,
Good Countrimen ſtill prone what I haue tould,
Leaſt you repent with me when you are ould.

In this ſort ANTHENOR councelled his countreymen warning them by his experience to preuent their youthlie negligence, but PHILAMIS not perceiuing, that the rotten wood which gliſtereth in the night is gray and drye in the day time: that delights which are faire in ſhowe, are foule in ſubſtance, that things which are beſt in apparance are woorſt in proofe, followed his ould courſe, and defaulted in his youthfull inconſtancie, thinking that the tide would haue no ebbe, the tune would haue no ende. Among all ſuch as conuerſed with him, there was a young Gentleman of the ſame yeares, and no leſſe ſubſtance, called PHILAMOUR, who eyther for that he agreed in nature with PHILAMIS, or for that neceſſitie would haue it ſo: entered an inuiolable league of amitie with the braue *Rauennois*, theſe couple counited by vowes, and vnited by loue, lyued together in ſuch manner, that if PHILAMIS ſighed, PHILAMOUR was ſorrie, if PHILAMOUR was pleaſant, PHILAMIS was not penſiue: if PHLLAMIS would mourne, PHILAMOUR was melancholie: if PHILAMOUR paſſionate for loue, PHILAMIS was loues patient: what PHILAMIS ſaid, PHILAMOUR would ſooth: what PHILAMOUR intended, PHILAMIS ended: ſo that neither EURIALUS was more deere to his NISUS, nor CÆSAR to CICERO: nor EPHESTION to ALEXANDER: nor LUCILIUS to SENECA, then PHILAMOUR to PHILAMIS.

In this ſort paſſed they theyr time in *Paſſan*, ſo that there ſeemed to bee one ſoule in two bodyes, one heart in two harboures, neither ſeperated at boorde, nor ſeuered at bed: but as idle mindes haue yeelding motions, and ſuch as are intangled with libertie, are ſooneſt thrauled by loue, ſo PHILAMOUR, like the light Fether in the ſtronge winde, the ſlender ſkiffe in the greateſt ſtorme: the weake Willowe in the waſtefull ouerflowe, trauerſing the ſtreetes with his freends, and ſeeking how to ſatiſfie his fantaſie: at laſt beheld the daughter of

of NICROSION a Noble man of that Cittye, who had no other heyre but HARPASTE, nor other hope, but hir good ſortune: this Ladye was beautifull beyond woonder, and more wittie then wealthie: hir bodye was adorned with the guiftes of nature, (hauing eyes as faire as the Carbuncle, but more cleerer: Cheekes more crimſon then the Roſe, but ſweeter: Lippes Cherrie ripe: limmes choicely framed,) her minde with ſtaied iudgement: reddy thoughts, pleaſant conceits, perfect conſtancie: treaſure enough to entangle the eye, riches ſufficient to rauiſhe the ſoule. Theſe perfections had ſo much power ouer PHILAMOUR, that he tooke no other comfort but in hir company, her eye was his Idol, her wordes were his Oracles, ſo that he ſeemed to confeſſe with ALEXIS, that loue was the infallible miſtreſſe of men, killing all former pleaſures in them, planting theyr delight on one onely obiect, which the more a man ſeeth, the more he ſeeketh, neither was young PHILAMIS vnattainted. (But in contrarie ſort) for HARPASTE behoulding his hautye lookes, his honourable learning, his braue diſcourſe, his boulde demeanour, his Socraticall queſtions, his Iudiciall aunſwers: began to catche houlde where there was no handle, to kindle Fuell where there was no Fier, and to beginne hir loue where there was no lyking. This entrance made Fortune to manifeſt troubles, making this her induction to moſt tyrannicall cruelties: for the more PHILAMOUR courted HARPASTE, the more ſhe contemned him: the more HARPASTE laboured to allure PHILAMIS, the more PHILAMIS neglected the loue of HARPASTE.

Manye were the preſents on both ſides, many the perſwations, many the priuie ſighes to importe fancie: manye the apparant ſhewes of vnfayned fauour, if PHILAMOUR complayned hee found no comforte, if HARPASTE bemooned hir, ſhee founde no medicine. But Fortune which is accuſtomed with greate Arte (as GARIMBERT wrighteth) to take feare from thoſe ouer whom ſhe moſt meaneth to tyraniſe, in midſt of PHILAMIS ſecurity, ſhewed hir greateſt ſeuerity, for he chaunſed (oh vnfortunate chance) to behould EURINOME the diſdainefull, the paragon of comlineſſe, but the patterne

of crueltie: ſhee had a Sirens ſonge to allure, a CIRCES cunning to enchaunt, PHILLIS beautie, but AMARILLIS pride. Oh too faire EURINOME: ſhe was eloquent to entice, learned to contempne, ſhee was wilye to make men wretched, ſhee could ſmile to ſee men ſighe (O deceipfull EURINOME) this the aime of his conceit, this the ende of his comfort. Amidſt the paſſionate eſtate of theſe louers, PHILAMOUR that was firſt caught in the lime, was moſt of all tormented in his loue, confeſſing with ARISTOTLE, that onely beauties eyes were eloquent, proteſting with PLATO that loue was a ſage Poet, and made other Poets, for his onely comforte was to contemplate one HARPASTE, and his minde (altogether before time addicted to pleaſure) was wholy giuen ouer to painte out her prayſes in Poetrie. One eſpeciall day among the reſt, HARPASTE deſirous to diſcouer hir diſcontents, perſwaded her father NICROTION to make a ſolemne feaſt: wherevnto among the reſt, PHILAMIS for loue, and PHILAMOUR for faſhion ſake were inuited. Thether alſo repaired EURIMONE the diſdainfull, bearing a browe of Iuorie, a breſt of Adamant. Great was the aſſembly on that day, ſumptuous the Banquet. Theſe louers obſerued OUIDS obſeruations at the Table, making ſuch prittye combates with their longing eyes, that theyr hearts through impatience were well nye conſumed with faſhion. The Dinner doone, and Table taken vp, according to the cuſtome of *Auſtria*, the Gentlemen firſt daunced theyr *Courranto*, ſome trimming their Temples with wreaths of Mirtill, other with Garlands of Roſes, each one preſenting theyr Miſtreſſe with a ſeuerall Flower: PHILAMIS among the reſt, with due reuerence gaue EURINOME a Marigoulde: PHILAMOUR beſtowed a Violet on HARPASTE, bearing their Corronets of Willowe in their handes: when being deſired by the Ladyes and Gentlemen to diſcouer the ſecret of theyr preſents: PHILAMIS being moſt forwarde, commaunded the Cornets to ſounde this *Barginet*, when taking EURINOME by the hande, he began the daunce, and tuned his delightfull voice, warbling out this Songe,

PHILAMIS

his Shadowe.

PHILAMIS Barginet.

H*Appie* Phœbus *in thy flower,*
On thy teares ſo ſweetly feeding:
VVhen ſhe ſpyeth thy heart bleeding,
Sorrow dooth hir heart deuoure.
Oh that I might Phœbus *bee,*
So my Clitia *loued me.*

When with glorie thou dooſt riſe,
Foorth his faire to ſhowe ſhe putteth:
When in weſt thy glorie ſhutteth,
Clitia *ſhuts, hir beautie dies.*
VVere my miſtreſſe ſuch as ſhe,
Oh that I might Phœbus *be.*

Phœbus *beautie did allure*
His faire flower at firſt to loue him:
And till time from heauen remooue him,
Clitias *glorie ſhall endure.*
Oh that I might Phœbus *bee,*
So my Clitia *loued me.*

Thou that houldeſt in thy hande,
Natures glorie, Phœbus *treaſure:*
Now obſerue the ſelfe ſame meaſure,
For I burne in ſelfe ſame bande.
VVere my miſtres ſuch as ſhe,
Oh that I might Phœbus *be.*

This concluſion was ſhut vp with a long looke and a lamentable ſighe, when PHILAMIS conducted EURINOME to her place, from whom hee receiued this crabbed curteſie. Sir in that you are to fillie to be the Sunne, and I nothing ſo fonde to be your flower, twere good you ſought a more kinder CLYTIA, for I like no ſuch falſe harted PHŒBUS, with this ſmiling

anſwer and ſorrowfull repulſe, PHILAMIS nipped on the head, rubd there where it itched not, and drawing himſelfe a parte gaue himſelfe wholye ouer to penſiueneſſe, whilſt PHILAMOUR reddye to ſatiſfie the expectation of the Ladyes, after the Muſicke had ſounded his Madrigale, tooke HARPASTE by the hande, and in this manner applyed his Song to the melodie.

PHILAMOURS Madrigale.

VNgratefull Greekes when on the ſandie ſhore,
Wrongd by contempt, ſtrong Aiax *ſtoutly ſtood,*
He fighth, and therewithall
Since good deſerts were wrongd, in irefull moode
He drew his ſworde, and ſtraight his breſt did gore,
and fainting downe did fall.

Ye gods he cryed (if any gods) he cryed,
Since countrie yeelds to words, not good deſart,
Be you propitious now,
Theſe luke-warme ſtreames that iſſue from my hart,
Since Greekes my right with rigor haue entied.
Beare witneſſe of my vow.

I vowe (oh fruitles vow) that I haue ſerud,
For countries cauſe, and not for ſeruile gaine.
And yet Laertes *ſonne*
Muſt haught Achilles *mangled armes maintaine,*
Who neuer once in combate hath deſerud
As I full oft haue donne.

Since therefore Vertue hath no recompence
Among my Grecian peeres, oh gentle mould
Receiue my ſacrifice:
The heauens can tell for Greece my bloud was ſould,
The heauens can tell I die for no offence,
Thus cloſd his eyes.

And

his Shadowe.

And when the Ghoſt was ready to depart,
Theſe later words with teares he forth did power,
Both gods and earth relieue me:
His bloud the earth tranſformd into a flower,
The heauens were mooued at the warriors ſmart,
Sweet Nimph beleeue me.

Long with Vliſſes *(but with greater right)*
For more then Pirrhus *Fathers armes I ſtriue,*
But ſince repulſed ſtill,
I liuing dye, nought reſteth now aliue,
But ioy, but hope, thus ſtil with feeble might,
I feed vpon myne ill.

The heauens behould how I am firme and true,
The earth my teares to flowers hath tranſformd,
My wound ſtil bleeding flowes.
Without ſome grace my greefe is not reformd,
Oh were my griefes, wounds, flowers, ſo freſh in vew,
You then would end my woes.

Euery one in the companie was delighted with this dittie, onely HARPASTE counted all ſtringes out of tune, ſince hir heart ſtringes were out of temper, notwithſtanding to ſhew her ſelfe courtelie, though ſomewhat diſcontented, ſhe anſwered expectation with action, not ſpeech: vouchſafing him a *Baſolos manos*, for his melodie and martirdome. After all theſe Barginets and Madrigales were daunced, according to the cuſtome of *Auſtria*, the Ladyes called for a Baſket, wherin euery Gentleman and Gentlewoman caſting their Gloues, there was election made who ſhould be Kings and Queenes, the lottes caſt: PHILAMIS was appointed King, and HARPASTE Queene, who by order ought to preferre ſome queſtion whereon the company ſhould diſpute: and which they ſhould decide, the *Rauennois* therefore vouchſafing the place, and incited to the performance, began thus. When MIDAS was made Iudge faire Ladyes, APOLLO had the woorſt: home-

homlie wits cannot decide heauenly doubts, and better were it to giue ouer with ignorance, then to be preſumptuous in error: but ſince I haue a CIBILLA to aſſiſt me, who if my words be ridiculous, can aunſwer you with Oracles, I will ſpeake that you may condemne me, to the end ſhe may ſpeake, and all may commend hir. The Lapidarie layeth the foyle before he ſetteth the ſtone: The Dier waſheth the cloath before he ſtayneth the coulour, the Maſon ſquareth his plot before he layeth his foundation: ſo am I but the entrance to iudgement, ſhe the eſſence, ſhe the ſubſtance I the cipher, hauing this onely happineſſe to ſpeake with her, which of her ſelſe onelie ſpeaketh well: HARPASTE bluſhed at this praiſe, taking the commendation moſt kindlie at his handes, from whom ſhe expected moſt comfort, and ſodainly had ſhee yeelded him replye, but that PHILAMIS fearing leaſt the wounde ſhould be ſtung with too many Nettles, began thus. Since I am to propone the queſtion, and you to decide the quarrell, (faire Ladyes and braue Gentlemen) let it bee this: *Whether it bee better to deſerue and haue no friendſhip, or offend and finde fauour:* A matter incident to the time, and accordant to the perſons: and ſince EURINOME is cheefeſt in woorth, and choiſeſt in wiſddme, I will if ſo my Queene condiſcend, that ſhe begin the controuerſie, HARPASTE that liked the clawſe, quicklye ſubſcribed: Wherevpon after ſome attention: diſdainfull EURINOME began thus. Since I am charged by thoſe who may commaund, and peremptorineſſe is greater offence then ignorance, I will vtter my opinion *meo Iure*, yet conclude all things with reuerence, and *ſalua authoritate.* The queſtion is not ſo doubfull as daungerous, for either ſhall I warre againſt my ſelſe, in wreſting ſomwhat, or lay my hand on my hart, and wiſh I had ſayd nothing: But ſince I muſt ſay ſomething, to obſerue *Decorum.* I will with APELLES drawe a line to ſhowe my leuell, giuing reaſons rather of likelihood then opinion, ſince I meane my words ſhall be no nets to intangle me, and my deſire is to pleaſe in ſpeech, to preuent offence, not to performe what I pleade, for that is againſt my conſcience: I ſay, that offence to finde fauour is a fonde courſe, for that were to catch the moone in

with a trammell, to charme the haire with a tabor, to couple the Cinick with the Stoick, or the Snayle with the Storke, for women are like quailes not charmed without a ſweete call, like Dolphins not allured but by muſick, and ſhew of obſernance towards them, is the beſt meanes to be ſoueraignes ouer them: but ſince this difference ſtands vpon election, which is beſt, and the choiſe is either defert or offence, which are contrarie: let vs examine the fruites of both, ſo ſhall we finde the ſucceſſe of fauour: defert proceedeth rather of hope and will to pleaſe them by ſeruice, whom we honour, then to diſpleaſe: defert hath many branches, dutie, ſeruice, loyaltie, forwardnes to exemplifie our loues, either by aduenture of life, expence of liuing, endangering our bodies, or endeuouring our wits: contempt or offence, dependeth on detraction, miſpriſion conſiſting on more branches of iniuſtice, then the other hath reſpect vnto equitie. Since therefore to deſerue well proceedeth from vertue: to offend, from iniuſtice: heere is a deepe *Dilemma* to be diſcouered, why the one ſhould finde fauour, the other haue no friendſhip: and how may this be decided but by a womans reaſon, who ſince ſhe borroweth of the Moone to many infirmities, may bouldly with the blinde man take a pillar for her paramour: and determine all controuerſies at hir pleaſure, VULCAN deſerued well, yet MARS was befreended, and the God of warre offended much, yet was fancied moſt: ſee heere an inſtance to deſtroye all propoſitions, women admit no proportion, they are peremptorie, theyr choiſe is as theyr change, and their change as the moone, if any aſke why ſo: the anſwer is, the Moone dooth ſo: if any hath the power to mend her, we will giue them leaue to amend vs: Thus haue I made my ſpoke, which if you admit in ſporte, and take as I meane the wiſeſt ſhall be incertaine of my meaning. PHILAMOUR ſeeing how voluntarie ſhe ſought to obſcure hir thoughts, ſhortned her talke by the liſt, and in this ſorte leueled at his loue: Lady EURINOME. I ſee you auowe much but allow nothing: giuing vs a taſte, but no triall, vſing the pollicie of cunning embroderers who when they haue exceeded themſelues and other mens conceit, leaue ſomewhat imperfect to couler their

owne wants, and mooue admiration in thoſe which cannot follow the woorke, you neither condempne the one cauſe, nor cõmend the other, but I that haue a wound by ACHILLES ſword, muſt ſeeke my weale by the ſame. Applying my reaſons to that purpoſe, I may perſwade, and to that ende ſhee may take pittie: which ſhe (ſayd HARPASTE) you ſpeake to doubtfull? That (ſhe replyed) PHILAMOUR that examines me in this different: whie I examine you PHILAMOUR (ſayd ſhee) as your Queene, whoſe fauour exceeds your fortune. But I (replyed PHILAMOUR) pleade pittie at HARPASTES hande, not as ſhe is a Queen: why ſayd ſhe, but being HARPASTE ſhe is too bare for ſuch a Lord, but ſayd he PHILAMOUR were bleſſed in hauing ſuch a Ladie. Soft madame replyed PHILAMIS, ſuffer ſuppliants to offer at your ſhrine. I will PHILAMIS (ſayd ſhe) ſo you will hould the candle. Lorde ſayd EURIMONE howe Queenes forget themſelues and louers looſe themſelues, for our king is become a priuate Gentleman by this plea, and PHILAMOUR hath ſo forgot himſelfe in the entrance, as I feare me hee will be to feeble to make an end: PHILAMOUR galled with a ſharpe ſpurre, pricked with a ſtiffe thorne, after a ſmiling modeſtie began in this ſort to proſecute his pretended diſcourſe. Though it be a common fault (Ladyes) yet is it commendable, (the heart to bee where the treaſure is, the eye to be fixed on that which is moſt fancied) yet is it an honeſt fault (at leaſt wiſe honeſt in womens opinion) who yeeld moſt thanks to their louers when they are moſt thought on, and greateſt praiſe when they are oftneſt plaid withall, pardon me therefore EURIMONE, if I haue aunſwered HARPASTES doubtes, ſince I am curious, leaſt ſhe ſhould ſuſpect my dutie (nay neglect it ſayde HARPASTE in ſecret, yeelding that period to his pauſe) wherevpon hee thus proceeded.

It is a certaine and practiſed rule among the Phiſitions, that Serpents haue leaſt venome in theyr teeth, becauſe their often chewing auoydeth the ſame, which rudiment is moſt certaine in loue, which the more it is exerciſed with troubles, the more conſtant it is, and leſſe fayned, and what greater troubles in loue then to deſerue? the ſtrange rigors, the rude

rude repulſes, ſuffered with content, ſuſtained without contempt, is not this deſart? To be rewarded with cruelty for curteſie, to returne fauours for frumpes, praiſes for diſpleaſures, is not this deſert? To eſteeme all dangers dutie, all torments trifles, all penance pleaſure, is not this deſart? and are not all theſe troubles: being rewarded with vndeſerued torment? which though among liuing men they are counted vaine, among louing men are helde for vertuous: for as the Pecocke hath faireſt coulors about the creſt, the Doue choiſeſt feathers about hir neck, ſo Louers haue deepeſt ſorrowes in the heart, which ſince they ſuffer to deſerue, they accoumpt their miſfortunes felicitie.

TULLIE complayning him of all his miſeries in exile, annexeth this: *At vbi pro aris & focis agitur nullis, ego malorum tempeſtatibus impellor*, and as TULLIE, ſo true Louers, when the cauſe concerneth loue for which they endure, theyr diſcontents ſort vnto delights, and it is vnto them felicitie to ſuffer miſſerie. For as wichout the mixture of light nothing is cleere, and nothing darke but that which hath darkeneſſe: as without the aide of fire nothing is hot, nor without the aſſiſtance of aire could, ſo without trouble in loue there is no triumph, without repulſes no pleaſures, without ſower no ſweet, without danger no deſert, which like the pure gould in the hot fire, the bright Saphire in the blacke foyle, the cleere Moone in the winter night, the more it is frowned at, the more it is refined: Since then deſert is ſuch, and exerciſed with ſuch ſorrowes, howe vnkinde are they that regarde it not? Naye how happie are they that are vnregarded? This is the bent of the queſtion, this the benefit of my quarrell: who auowe that it is better to deſerue and haue no fauour, then offende and finde friendſhip: for heare the indignitie ſolloweth the deſert, and they are iuſtlye conuicted, who valew not the force of vertue: and who are they? Truelie Ladyes your ſelues, imitating the Saintes in Churches, who ſmile as well on thoſe that deface them, as they that defye them, reſembling the woonderous roote Boace, which beeing touched, caſteth out fire, and plucked vppe procureth death:

the more you are praiſed, the more you repine: the more men ſerue you, the more you ſcorne them, reſembling the Camamell, which the more it is troden the more it ſpringeth, and the more you are courted, the more are you coy: to be breefe then, as they that walke in the Sunne are ſtill accompayned with ſhadowe, ſo thoſe that follow fancie muſt waight on ſorrow: for as there are no limits in Ladyes beautie, ſo are there no limits in their affections, all their workes are of ſupererogation, which we may ſee to bee ſo, but muſt not ſay ſo. To be briefe, I ſo glorie in my deſarts, which ſhow the conſtancie of my minde, that though I haue no friendſhip, yet I reioyce that I deſerue friendſhip. Since the one ſhoweth my deuotion, the other hir doubleneſſe, the one is my beſt, the other her brutiſhneſſe, PHILAMOUR ſpake this with a vehement ſighe, which I ſuppoſe he ſet downe for his period. When at laſt HIRPASTE fixing hir eyes on PHILAMIS, with bluſhing modeſtie began thus.

How likes your Maieſtie of this Orator? hath he not preached well? Yes Madame ſaid he, and would haue pleaded better had he choſen his owne pulpet: oh ſaid ſhe *quid Graculo cum fidibus?* play vpon them if he had cunning replyed PHILAMOUR. Stop the ſludgates ſayd EURIMONE, wee abound in to much ſollie, all are follies in them madam, anſwered PHILAMIS, whoſe beſt deſert is but offences: I but howe bleſt is hee that offends and findes ſauour ſayd HARPASTE? as bleſt quoth he as he that angleth without a baite, and catches a Breame, why not beauty replyed EURINOME pointing at HARPASTE: yes beautie if you pleaſe ſaid he, pointing at EURINOME. Thus toſſed they the diſcourſe too and fro, till at ſuch time as HARPASTE was ready to ſpeake hir opinion, there entered the hall a faire and beautifull Ladie, neerely allyed to NICROSION the Lorde of that place: attyred all in mourneſull coulours of black, hir goulden haire ſcattered along hir goodly ſhoulders, in the one hande ſhee bare a light Taper, in the other a naked Sworde: who after ſhe had amaſed the whole aſſembly with her melancholie, hauing attayned ſilence, began thus.

The

his Shadowe.

The lamentable and pittifull tor-

ments of a conſtant louer, ſeruing a cruell La-
die, with the ſtrange and wofull pe-
nance and death ſhe endured.



Oble Princes, and renowmed Ladyes, could teares diſcouer tragedies, and ſighes report ſorrowes, I would weepe more and ſpeake leſſe, and grone with ſuch vehemencie, as you ſhould greeue to behould my heauineſſe: but ſince the cauſe requireth termes not teares, diſcourſe and not ſighes (if ſo you ſhall vouchſafe mee fauourable attention) I will open that vnto you, which will make the marble heart melt to heare it, and mooue the ſterneſt thoughts to lament my eſtate, when he vnderſtandeth it. I am hapleſſe CLÆTIA you Nobles, Neece to NICROSION, allyed to HARPASTE, whilome the pride of *Paſſan* for beautie, now the byword of the world for barbarous cruelty. It is not vnknown vnto you, and too well knowne by me, how RABINIUS was a braue Gentleman of this Cittie, of high reputation among the wiſeſt, of greateſt regarde among the warriours: hee had CÆSARS fortune in armes, CICEROES forwardnes in artes, hauing the benefits of nature, accompanyed with ſuch bountie of the minde, that his perfection exceeded all reporte. In breefe I may bouldly ſay with TULLY, that this man hath not onely ſurmounted the glory of the beſt deſeruers of this time, by his vertue, but alſo all the memories of antiquitie by his valew: But why praiſe I him, who periſhed by me? and why in reporting his excellence, rip I vp my owne inſolence? ah CLÆTIA this is nought els but to rubbe on the gall, to kick againſt the prick. The ſent of Baſil draweth Scorpions vnto it, the herbe *Squilla* charmeth Sorceries, Ros Lawrell killeth Dogges, and the memorie of griefes being renewed, reuiueth more ſorrowes, killeth all ioyes, and confoundeth all ſolace. But I muſt tell my Tragedy, ſince I meane to enact an other, (heere

making a melancholie pawſe, ſhe hanged downe her head a-long time: at laſt beeing awaked as it were out of a dreame, ſhe in theſe termes proſecuted hir purpoſe: Alas, whether am I tranſported your Nobles, who had neede, doting SENECIOS hote troope of ſlaues to put me in remembrance? But you may pardon the imperfection if you pleaſe, to heare the paſſion. This noble RABINUS vnhappilie beheld me, and more vnfortunately loued me, leauing no practiſe vnattempted, no ſeruice vnperformed, whereby he might manifeſt his humilitie, or I be notified by humanitie. But as ELEBORUS healeth ſome madneſſe, and maketh ſome more moodie: ſo his ſubmiſſion which might haue mortified the hearts of other, and molified the mindes of the ſtouteſt, made me more ſeuere: for like the ſteale hardned by much melting, I grew harde harted by his many weepings, carrying in my lookes the poyſen of *Sardonia*, which maketh ſhewe of ſmiling, when there is ſhrowded greateſt ſeueritie. Fiue yeares and more with importunate ſutes did he ſolicite me, haunting continually the place of my habitation, thinking himſelfe happy to kiſſe the Couſlip wheron his VENUS had troden, forced at laſt by his importunitie, and egged forward by mine owne pride, I vouchſafed him the oportunitie to diſcouer his affections, where after many lamentable complaints, with little compaſſion, he at laſt required this onely ſauour, to kiſſe my hand, proteſting any ſeruice to attaine to ſo great felicitie: wretched that I was, I wholy enclined to ſeueritie, returned him this aunſwer: that at ſuch time as he had atchieued three combates in honor of my name, ſlaine three monſters in *Libia*, and brought me three heads, and finally rid him of life that moſt troubled my delights, he ſhould enioy his wiſhe, and ſhow his worth: cruell that I was, ouer cruell that I was. I not only tied him by words, but bound him by othes: & he more conſtant then aduiſed, preferring my loue before his owne life, proſecuted his pretence, neither agreeued at the impoſſibilitie of my demaunds, nor grutching at the perill of his eſtate: to be breefe, I repaired to my fathers grange bounding vpon *Danubie*, he taking his horſſe, and locked in his armes, wholy intended his determinations. Long and tedious

dious were his iourneys: and trauailing continually by vntracted waies, he tooke no other comfort then to think on CLÆTIA oft in his folitarie walkes, when trauell had weakned his lims, and trouble wounded his thoughts, he alighted from his ſteed, and turning him into conuenient paſture began to renew his penciueneſſe, oft when he ſawe a barren Oke dryed vp by age depriued of leaues, with many bitter ſighes he thus cryed out. Oh happie plant that ſuffreſt this waſte in thy waine, where I perriſh in my prime, thou art diſpoyled of thy leaues, I of my loues, eld hath reft thee of thy pith, enuie hath robd me of my pleaſure, thou haſt calme after ſtorms, I ſtormes without calm, thou art ſtrong in thy roote, though diſturbed in thy bowes, I ſtung at the heart roote, & deſpiſed by beautie, oh happye tree, or haples man. Oft whā he beheld a ſweet ſpring, he thus ſighed, and thus ſighing ſaid: faire ſtreame without diſturbance, thou art fruitfull in thy waters, I fruſtrate in my weepings, thy ſunne playeth with thee, my ſunne plagueth me, no windes afflict thee, much wretchednes foloweth me: thou Chriſtall, I I comfortles. Thus applied RABINIUS al things according to his own cogitations, feeding onely on the roots of the deſarts: & ſtanching his thruſt with fountain water, at laſt after he had paſſed thorow a thick wood, he entred a ſhady plot of ground, in midſt wherof there was placed a tombe of white marbel, on which ſat a knight armed at aſſaye all ſaue his head, who eſpying RABINUS ſo mounted and addreſt, betoke him to his horſe? buckled his helme & drew neere him, ſaluting him in this ſort. Knight, Lord, trauelling prince, or whatſoeuer, vnfortunately haſt thou entred this deſart, for either muſt thou combate with me in honor of thy miſtres, euē to the vtterance, or loſe thy right hand, which I muſt fixe on yonder ſepulchre. Knight, replyed RABINIUS let me know the cauſe before we enter controuerſie, why thou keepeſt this tombe, why thou requireſt the combate, that either I may with reaſon yeeld thee my right hand, or elſe with courage enter conflict. Sir ſaid he, in this tombe lyes buried the fayreſt ladye that liued, who renowmed thorow *Bohemia* by hir beauty, was ſought vnto by diuers princes, among the reſt, CHARONDAS a duke of this countrie, preferred his ſeruice, and proſecuted his ſuite, making ſo many courtly proffers and

and ſending ſo many courteous preſents, that at laſt SERUATIA conſented, ordering her deſires euery wayes to occaſion his delights, but hee moſt trayterous Prince ſmothering deepe conſpiracies vnder a ſmooth countenance: one day vnder coulour of ſolemnizing the mariage, inuited hir with me and my two other brothers (hir neere allies) to his Caſtle, where after many gratious entertainements, and agreeable triumphes, the night being farre ſpent, he conducted her to her Chamber: the Northren Waineman had alreadie mounted in his courſe, fixing his ſteedes betweene the armes of Aquarius, when euerie eye was cloſed, and each Lord ſilent, SERUATIA betooke her ſelfe to reſt, little fearing to bee rauiſhed, when ſodainlye by a trap doore CHARONDAS entred hir Chamber, charging her eyther to take care to ſatiffie his pleaſure, or to finiſh hir life: the poore Lady knowing the Larke was to weake for the Eagle, the Lambe for the Lion, that *Aſtroites* ſtirreth in wine, and ſturdie natures are mooued by perſwations, with maidenlye modeſtie, and matronlike conſtancie, ſhee thus reaſoned for hir libertie.

Ah CHARONDAS, if honor haue more power ouer thee then diſhoneſtie, if thy vowes haue beene vertuous and not vaine, what neede theſe encountries to inforce fauour, where thou haſt conquered fancie? thine eyes haue power like the Fiſhe *Stella*, they haue ſubdued what they haue ſeene: it onely remaineth that thou obſerue, meane in thy conqueſt with ALEXANDER who could forbeare his bondwoman till hir bridall. The *Limace* ſtayeth what ſhee toucheth: the Adamant draweth where it neereth, and ſhall I not touching this hande for my peace, eſcape my pretended perill: all beaſts when they ſee their dangers, flie them, and flying them befreend themſelues. It is but CATOES conſtancie may make thee a conqueror, and a little forbearance a Lord in felicitie. CHARONDAS not able to endure delayes, playde at faſt and looſe for a fall, knowing that opportunitie was a good plea, and that VENUS counted SILEMIS for an Aſſe, for his NESTOR like ſobrietie: but SERUATIA like the Bull made fierce by ſeeing red coulors, ſo perceiuing the rude crueltie of CHARONDAS, reſiſted according to hir powre,

power, till at laſt impatient of hir wrong, and he poſſeſſor of his will, the Duke forſooke hir Chamber, and ſhee hir comfort, when faring like HECUBA robbed of hir ſonne, like PRIAMOR bereft of his ſignorie, ſhee ſeemed rather a ſweete ſtature of Iuorie without life, then a facred and liuing ſaint quite diſhonored: ſaine would ſhe had pleaded, that CHARONDAS was not falce: but caſting downe her lookes on the charactor of his looſeneſſe: alas ſhe ſayd would he had not, or rather fond laſſe would I were not, and as the ſignes of diſtemperature come before the tempeſt, ſo the teares of poore SERUATIA, were the commets of hir fatall ſorrowe: and as the Vipers teeth are moſt venemous, when the ſerpent is moſt yoongeſt, ſo this ſorrow in the entrance was moſt ſeuere, hir ſpeech was cloſed vp with diſpight (and that her toong wanted power to crye reuenge, yet hir angrie bluſh pretended a reuenge, to bee ſhorte, ſeeing hir honor loſt, hir louers lewdnes, ſhe loathed to breath that aire wherein ſhe was betrayd, and ſnatching vp his weapon, the witneſſe of his wickedneſſe, which through haſt he had left behind, and through horror ſhee was bent to vſe, ſhe ſheathed it in hir body, leauing the earth to enioy the ſinfull partes, to the end the heauens might pertake hir celeſtiall perfections. CHARONDAS hearing of this hir hapleſſe departure, aſhamed at his ſinne, and lamenting his luſt, fled preſently, liuing as it is reported a miſerable life in the mountaines *Lirenei:* when the rumor of this outrage, ſounded in the eares of vs three brethren, hir neere allies, finding no fit occaſion of reuenge, yet willing to auow hir right, we incloſd hir body in this Marble graue, vowing one of vs each day to attend here, till a twelue-moneth were expired, reſoluing to trie againſt all commers, that SERUATIA was onely faire, onely conſtant, the paragon of chaſtitie, the patterne of conſtancie. If any gainſaye our reaſons, and aduenture an others right, if he bee ſubdued he looſeth his right hand: but if wee after three dayes combate bee conquered, loe here the honour reſerued him ſayd the Knight, (when drawing a Curtaine) hee diſcouered the picture of this Paragon.

RABINUS rauiſhed with hir ſight, ſtood a long time amaſed,

till at laſt reuiued with the thought of me moſt haples CLÆTIA, he replied thus.

Sir the cauſe of your quarrell is reaſonable, and the reward of the conqueſt honourable: but what if I auowe my Miſtreſſe more faire, what ſhall then followe? That thou art ſonde ſayd the Knight, and vnfortunate. Fortune or miſſortune anſwered RABINUS I force not, CLÆTIA I ſay was more fayre, more conſtant, more famous then SERUATIA. If thou like not my ſentence, gaine-ſaye mee with thy Sworde: whereupon without any further diſcourſe, they entered fight: great and dangerous was the combate, till at laſt RABINUS attayned the better, and drawing of the Helmet of him that was conquered, he rather gaue him time to breath, then ſought to ſhed his bloud. The ſtearne *Bohemian*, that ſawe the ſtrange and admirable bountie of the *Auſtrian*, humbling him on his knees, began in this maner.

Though I haue falne by thy Sworde, I haue not fayled in my deſire (courteous Knight) who haue encountred a Gentleman, who is as well ſkilled to conquer by affibilitie, as by force, commaund me therefore according to the prefixed couenants, and I will verefie what thou auerreſt, in that thou art the victor.

Knight ſayde RABINUS, it is not reuenge that I ſeeke, but renowne: nor thy harme, but my honour. If therefore thou confeſſe that my Miſtreſſe CLÆTIA is fairer then SERUATIA, thou art free: onely tyed to this, to attend me into *Auſtria*, where in hir preſence, in whome dependeth my delight, thou muſt confeſſe that in courteſie, which I haue atchieued by combate. The vanquiſhed quicklie condiſcended to the victor: deſiring him in ſigne of theyr reconcilement, to ſleepe with him in his pauilion for that night, the better to bee able to performe the combate the nexte daye. RABINUS not able to forget hys oulde greeſe, yet ſomewhat ſatiſfied by his renewed glorye, eaſily condiſcended. Wherevpon they both together entered the pauilion, delyuering their horſes to theyr attendants, who dilligentlye trimmed them. Supper was ſerued in with great ſolempnitie, and the two other brothers (in

(in whome remayned the purſuite of the Combate) were Table gueſts at that preſent, who behoulding the comelye perſon of RABINUS, but his diſcontented countenance, his broken ſighes, a great ſickneſſe of nature, beganne to finde his imperfection, without feeling his pulſe: wherevpon the youngeſt which was bothe wiſe and eloquent, pittying that ſuch proweſſe ſhould be accompanyed with penciueneſſe began thus.

Gentle Knight, I woonder, that hauing woone the honor of the fielde, you are thus ſollempne after your good ſucceſſe, I feare mee this your ſickneſſe proceedeth rather of your daungers to come, then your fortunes that are paſte. Sir ſayde RABINUS (as if awaked out of a ſlumber,) it is ill iudging by the eye what the heart ayleth, or the inwarde harmes of the minde by the outwarde habitude of the body, the Crocodile weepeth when ſhee wyll deuoure, the Syrens ſmyleth when ſhee would betraye: the Cat playeth before ſhee perſecute, the Lyon dallyeth eare ſhee deuoure, Since therefore diſpoſitions are ſo diuers in Beaſtes, bee not you ſo addicted to cenſure of men, leaſt triumphing with the Elephant, you bee terrifyed with the Mowſe, and lyke the fell and fierceſt Tigar, be affrayd and diſmaide at a ſhadowe.

The younge Gentleman ſeeing that RABINUS was diſcontent, in that hee was driuen out of his dumpes, followed ALEXANDERS pollycie, who ſpying the ſickneſſe wherewith APELLES was payned and conſumed, rather concluded with himſelfe to leaue CAMPASPE, then to looſe ſuch a Painter: wherevpon, ceaſing to vrge that whereon hee ſawe that his euyll depended, he kept a looſe, obſeruing the ſame courſe hee pretended, but running more at randon. Syr (ſayde hee) miſtaking is no argument, neyther ſhould you thinke I argued you of feare, but honoure you for felicitie: onelye becauſe I ſee you paſſiouate, where our deſire is you ſhoule bee pleaſaunte. I wyll ayme ſhrowdlye at all ſorrowes, and perhaps touche yours, thinking that as one Nayle dryueth out another, ſo one conceyte within you

ſhall ouercome an other: all ſorts of grieſes noble knight haue but two workings: the one in the minde, the other in the body, if thy diſcontent growe by worldly change, thou art fonde, for nothing is more certaine on earth then alteration: if thou greeue at Fortune, thou art blame worthie, where thou maiſt conquer hir by conſtancie: ſhee is like the fiſh *Torpedo* being of her ſelfe ſinfull, and driuing all thoſe that touch hir to ſenſualitie: haſt thou loſt freends? ſeeke other if one freend: be aſhamed thou haſt no more: if thy onely friend, oh fraile man be agreeued, who in ſo many worldlye tempeſts and calamities, hadſt but one truſt and conſtant anchor: haſt thou loſt thy wealth? reioyce it hath not loſt thee. The fewer pence the leſſer perrill, now fortune hath ſhowed her worſt. Signifie thou thy wiſidome. Art thou greeued: if thy griefe be ſmall, ſuffer it: if great, patience can ſalue it. Art thou poore? it is but thy opinion: vſe continence, and thou art a conqueror. Thou art hated? if of no deſert, thou art happie: if deſeruedly, amende thy ſelfe. Learne of EURIPIDES, that no minde is ſo imperfect, which vertue cannot make pure? art thou ſcorned in loue, leaue it, it is a Canker in the Roſe, a Drone in the hiue, a ſport in the Chriſtall, a craſe in the Iuorie, art thou contemned by loue? condempne it: Glaſſe is cleere in ſubſtance, but poiſen in taſte: the Torquile delighteth the eye of the Fiſherman, but benummeth his hands: the froſen Serpent is full of poyſen, and the faireſt face the falſeſt hart. ARISTIDES being aſked what cauſed greateſt report, the eye (ſayd he) which ſucketh more poyſen then the toong or heart can enacuate: maſter the deſires of loue, and thou art loues maiſter: looke on Ladyes as on faire Sepulchres, which as DIOGENES held opinion, the richer they are without, the rottenner they are within. The Geeſe that paſſe the mountaine *Taurus*, carrie pibbles in their mouthes, leaſt diſcoured by their cackling, they ſhould be murthered by the Eagles: and wilt not thou be more prouident then birds who couer their imperfection to preuent their perils? Thy Prince diſſauoureth thee? if bad, happy art thou without fauour: if good, the ſooner reconciled. Thou art baniſhed, whye *Omne ſolum viro forti patria*, learne of SOCRATES with the good Sailer

Sailer, ſo to haue all neceſſarye inſtruments in a readineſſe, that in faire weather and fowle ſtormes, thou maiſt be prepared for all changes, ſince the world conſiſteth by change: marke what EURIPIDES ſayth, euen as all ayre is penetrable to the eyes of the Eagle, ſo all townes & Citties are a valiant mans countrie: heere EPICTETUS counſailed: euen as (ſaith he) it is better in health to bee layd on a meane matteris, then to be ſicklie on a magnificent and ritch bed: ſo is it better to liue happily in poore eſtate, then to be vnhappy in proſperitie. But leauing theſe worldlie infirmities, let vs haue recourſe to the deſarts of the minde, which the more noble it is, the more dangerous are the diſeaſes thereof. Is thy minde weake? ſtrengthen it with good counſailes, the beſt phiſicke is Philoſophie, which ſeeketh no *Viaticum:* in breefe, no trouble of the bodye, no torment of the minde, tempteth him who entertayneth all chances as if they ſhould haue hapned, and endureth all croſſes with conſtancie when they happen. RABINUS hearing his pregnant wit, and pleaſant perſwaſions, diſcharged ſome furrowes from his forhead, returning this ſhort anſwer. Sir you haue ſhowed your learning, and mooued my delight, following the cuſtome of many idle artiſtes, that can ſpeake well eare they taſte the diſpight, but when they are a little broken with care, they looſe their braine and conceit. CICERO in proſperitie could talke of conſtancie, yet in aduerſitie ſhew puſillaminitie but he that is exerciſed in miſchiefe, moſt knoweth the martirdome, and he that hath the wound, feeles more then he that cureth it, is not he a witleſſe Gardner that planteth the ſallowe on the hill, and the Cedar in the vale, the Pine in the plaine, and the Popler in the mountaine? Is not he a worſe huſbandman, that ſetteth his Vine neere *Babilon*, or ſoweth his corne in *Muſcouie*? and of all this is not he moſt ſimple, that ſeeketh to rid that by counſaile, which is rooted by care: to plante gladnes, where ſprings griefe. To applye comforts, where the wounds are vncurable? Oh ſir, ſince you neither conceiue what I ſuffer, nor can deceiue my ſorrowe, the paine is ſo infinite, the griefe ſo indefinite, ſuffer me only to view that, which you cannot redreſſe, and endure that which you cannot deuine

vpon, and vouchſafe a hartie thankes for your trauell, whilſt I continually perſiſt in my helpleſſe torment. By this time the night was farre ſpent, and the ſupper time expired, ſo that after order was taken for the next dayes combate, the Gentlemen conuayed RABINUS to his lodging, where with broken ſteepes he beguiled his dayes forepaſſed trauell. No ſooner did the ſunne illuminate our hemiſpheare, and AURORA in her yellow beauties driue foorth hir dewie Chariot adorned with Roſes, but both the champions aroſe, and hauing armed themſelues entered the liſts, to determine their appointed combate, but RABINUS courage was ſo great, and exerciſe in armes ſo famous, that he quicklie after many woundes, weakened his aduerſarie, and before the ſunne had fully attained the noone-ſteed, he had brought him vnder ſubiection. The third brother impatient of delay, mooued with the miſſortune of his elders, ſuddainly armed himſelfe, reſoluing before the ſhutting vp of the euening, to reduce RABINUS to a harde eſtate, but he like the ſturdie tree, which the more it is ſhaken with the winde the ſurer is it faſtned in the roote, was rather embouldned therewith then abaſhed, and calling to minde my vnfortunate name, he ſo valiantly behaued himſelfe, that ere the third hower was expired, the laſt champion was his priſoner: wherevpon with milde countenance, ſignifieng his mercie, hee embraced them, commending their vertue in the honourable enterpriſe, they had vndertaken, enioyning them onely that day tweluemonth, to meete him at *Paſſan*, where they might bee diſcharged of theyr vowes, and my ſelfe aſſured of his valure, not forgetting to charge them to bring hir picture with them: for that night ſtayde he with them, ſignifieng vnto them all the ſequele of his loue, whereat the Gentlemen were ſo mooued, that the yongeſt of them in vehemencie cryed out with the Poet:

Fœmina blanditur laque os parat arma miniſtrat,
Fœmina cerberium digna fouere canent.

No ſooner did the bright morning diſcouer it ſelfe, and PHŒBUS diſclouding his watrie lockes, began to leaue the dewie bed of the *Ocean*, but RABINUS aroſe, & taking leaue of the

the Knights, departed forwarde towarde his iourney, many ſoyles croſſed he, and ouerpaſſed many citties, ſeeing with VLISSES, and getting ſcience with VLISSES, as he

Qui mores hominum multorum vidit & vrbes.

But at laſt with much trauell, he entered *Libia*, this countrie is more fruitefull in ſandes, then in ſeedes, in incomodious monſters, then commendable commodities: the people of the countrie being valiant, but ſubtill, leading idle liues, but hauing adle braines: not long had he trauailed, feeding vpon his ould trouble, but amidſt a parched plaine, dryed vp with the furious beames of the frowning funne, he ſaw an angrie *Rinocerotes* purſuing a tender and yoong infant, which fled to bee vndertooke, and faintlie endeuoured to eſchew death, which he had already made choiſe of. The pittileſſe monſter ſtill following his pray, which though he were ſlowe in race, yet was he ſeuere in rigor) had welnie ouertaken him, when valiant RABINUS couching his Speare in his reſt, ſo forciblie aſſayled hir, that he pierced hir bodye, and left hir liueleſſe. Then diſmounting him from his Steede, and awaking the Child from his amazedneſſe, hee cut of the head of the horrible monſter, conuaying the tender infante to his mother, who trauayling ouer the plaines with that infant, had forgotten hir yoong ſonne to ſaue hir oulde lyfe. No ſooner perceyued ſhee the Childe delyuered from daunger, her ſelfe from detriment, but humbling hir on hir knees, ſhee heartilye thanked RABINUS for his ſuccours, conuaying him to hir Caſtell neere at hande, where for that night with royall entertainement, hee deluded the time with delightes: amonge other Table talke, RABINUS inquiſitiue of newes, was thus aunſwered to his queſtion.

Noble Sir, as *Libia* our Countrie is full of waſte, ſo wanteth it no woonders, and though our nation bee woonderfullye addicted to armes and chiualrye, yet haue wee ſuch ſtrange and dangerous attemptes heare amongſt vs, that the bouldeſt warrior eyther feareth or faileth to bring them to exigent. Six leagues from hence, by maruailous induſtrie of

of a Magitian, the Princes daughter of this prouince is kept priſoner, who (in that ſhe condiſcended not to the loue of FARASIUS, nephew to HERMAGORAS the curſed Inchaunter, but ſuffered him rather to periſh, then vouchſafe him pittie) is incloſed in a ſtrong tower, ſituate on the top of a high hill, round about which lyeth a darke and hideous groue, ouerſhadowed with huge Trees, herein as gardaines of the maide, he hath placed many monſters, who with horrible cryes, and fearefull howlings, driue terror to all the inhabitants: neither is there anye ſo valiant, or els ſo venturous, who either dare ſeeke hir freedome, or ſubdue theyr furie. Among the reſt TARPEIA poore maide, is moſt miſerable: for liuing in continuall feare, ſhee is hourelie affrighted with viſions, ſometimes with Tigers renting hir garments, in the night time with ghoſtes threatning Tragedies, ſo that neuer was there any ſince nature had power, that deſerued leſſe plague, or endureth more puniſhment: it were vaine for mee noble *Signior*, to tell all troubles, the teares of hir parents, the lament of the Peeres, how for hir all the Lordes are diſconſolate, all the lande deſolate, onelye I annex this, that who ſo ſetteth hir at libertie (which cannot be effected without great felicitie) may if he pleaſe be poſſeſſor of hir loue, and maiſter of hir liuing.

RABINUS gaue diligent attention to the tragicall diſcourſe of the *Labian*, vowing without further delay to aduenture the danger, and eyther the next day to giue TARPEIA hir libertie, or looſe his owne life. The night by this time hath attyred the heauens with hir ſable Curtaines, ſoftly powring hir dew vpon the drooping eyes of euery creature, when RABINUS was conducted to his lodging, where hee drowned ſorrowe in the ſuddes of ſweete ſleepe, and appeaſed his paſſions with ſweete ſlumbers: the ſunne had no ſooner on the next morrow, after the maidenly bluſhes of AURORA, ſhowed forth his ſhining glorie in the Eaſt, but RABINUS aroſe, and calling for his horſſe and armes, curteouſlie tooke his leaue of the Ladye, crauing onely a conductor, who might guide him to the Caſtell. The freendly Lady preſently appointed him one, commending him to the mercie of the Almightie, who neuer fayleth them that ſuccour

ſuccor ſuch as are in miſerie: and in this ſort roade he forth, wiſhing a deſired end of hir lament, or of his life. At laſt about nooneſteed, hee beheld the ſtately fortreſſe, and ſawe the huge forreſt, wherein he heard on euery ſide the howling of Woolues, the hiſſing of Serpents: heere ſounded the ſhrill belowing of Buls, heere the roaring of Lions, ſo that it was ſufficient to amaſe any man, to behold and heare the horrour and terrible threatnings of theſe rauenous beaſts.

The guide hauing conducted him to the entrance of the wood, being wan with feare, ſoddainlie fled: but RABINUS whoſe meditation was on mee vnhappy CLÆTIA, ſet life at naught, deſpiſed all dangers, hauing no other deſire but to accompliſh my decree. Long had not hee trauayled in this thicke and ſhadowie plot, but ſoddainlie hee heard a great cracke of thunder: a miſtie fog ouerclowded the whole countrie: then might he behould in the midſt of the deſart, and by the meanes of the lightnings, an old man vnchaning two Lyons, which both at once ſeaſed vpon his Shield, plucking it by maine force from his arme, then renting his Steede with terrible rigor, they renued theyr fight with him, wounding him in ſundry places: but hee who was awayted with courage, and woondered at for conſtancie, ſo valiantlie behaued himſelſe that he ſlew them both: which when the ould man perceiued, hee ſpeedily fled, and RABINUS haſtely followed. At laſt, drawing neere the foote of the mountaiue, the ould man opened a Caue, from whence (after there had been euacuated a vaſt and huge flame of fire) there iſſued out a horrible and deſormed monſter, headed like vnto *Hidra*, whoſe locks were ſcalie Serpents, in height about nine Cubites, hauing the back partes of him like a Centaure.

RABINUS behoulding this diuiliſh enemie, was at the firſt ſomewhat aſtoniſhed: notwithſtanding, at laſt recouering courage, he bouldly encountred him, but the hydeous foe caſt foorth ſuch foyſon of poiſon, that whereſoeuer it

attainted the armour of the *Auſtrian*, it preſently burſt off from his body.

RABINUS ſeeing the eminent daunger, thought good to vſe no daliance, but buckled himſelſe with ſuch bouldneſſe to the Monſter, that hee parted two of his heades from the venemous bodie. The beaſt heerewith enradged gan ſoddainly to practiſe reuenge, and ſeazed vpon RABINUS with ſuch ſeueritie, that he caſt him headlong to the ground: but he who was both nimble and hardie, ſoddainlie aroſe, loading his enemie with ſuch rude ſtrokes, that at laſt he ſeuered life from the vnweldie carcaſſe, and perceiuing that all the waight of the aduenture depended on the ſurpriſall of HERMAGORAS, (who ſeeing the death of his champion, fled toward the Caſtle) he ſpeedily purſued him, and (fearing leaſt he ſhould enter the forte before hee might apprehend him) [he ſuddainly ſtroake the inchanters head from his ſhoulders, when loe the cloudines was ouercaſt, and with a thundring noyce the Caſtle vaniſhed, and the huge mountaine became an humble plaine: wherein RABINUS beheld a faire and amiable Lady, who deliuered from hir affright, humbled hir ſelfe at his feete, aſcribing the benefite of hir life to his bountie, and the cauſe of hir happineſſe to his hardineſſe. RABINUS who was not vntought in curteſie, nor vntrained vp in intertainment began in this ſort to comfort hir. Ladye, if my indeuoures haue preuented your daungers, or my ſeruice hath procured your ſecuritie, I reioyce thereat, ſince I onely liue to honour your ſex, and deſire onely to ſerue them. Whilſt in this manner he was following his diſcourſe, the Princes father approached, who behoulding RABINUS with admiration, friendlie imbraced him, publiſhing in theſe termes his happines and content.

Noble Knight, might my wordes diſcouer my will, or my wiſhes ſupplie my wants, you ſhould then heare how much I honour you, and perceiue how I would rewarde you, but ſince I neither may expreſſe what I would, nor per-

performe what I wiſhe, accept what I may, which is this Ladie and my liuelihood, who acknowledgeth my felicitie, to depend on you, who haue deliuered my TARPEIA from danger, and reſtored a deſolate father to his daughter. RABINUS no leſſe vertuous then valiant, as well tryed in humanitie, as trayned vp in honour, returned him this aunſwer.

As my vnworthineſſe great prince, deſerueth no ſuch grace, ſo my willingneſſe to doe you further ſeruice, may exemplifie how much I honour you for your offers, as they exceede my deſerts to enioy them: ſo I beſeech your highneſſe better to beſtowe them, ſince neyther my baſeneſſe vouchſafeth me to clime ſo high, nor my fortunes concenteth I ſhould be ſo happy: & were it your Maieſtie would exceed my demerite, yet my former vowes, preuented this vertue: ſo that I beſeech you to imploye thoſe graces on your noble Subiects, and ſuffer me to liue in my obſcuritie.

The noble *Libian* ſeeing his leuell, and knowing the *Moore* by his coulour, the *Erimne* by his ſpot, the *Baſilisk* by his eye: left oft to incinuate that which he could not intreate, and imbracing TARPEIA, demeaned ſuch ioy, as all his Nobles doated with ioy to ſee his delights: and now began they to regard the huge body of the monſter, the deepe wounds, the deſperate aduenture: and euerye one in common opinion praiſed RABINUS proweſſe, who cutting of the heads of the Lions, and gathering this hideous monſters ſerpently ſhape together, after he had made ſome ſtaye in *Libia* for a while, with great honour, returned home into *Auſtria*. And hauing finiſhed and effected two of my demaunds, he earneſtly intended the third, but I careleſſe, but not ſo careleſſe as cruell, and not ſo cruell as inconſtant, feeding on pride, a cock of mine owne doonghill, a birde of mine owne breeding, hearing of hys returne, became more rigorous, abuſing hys obſeruance with ſcueritie. O vayne courſe of vs Women, who

are more coye, when wee are moſt courted: who haue our frumpes at our fingers ends, our follies written in our forheads: we are froward when men are forwarde, crabbed when they court vs: we are like Apes who kill their yoong with too much fopperie, meaſuring our Louers fortunes by our owne follies, wee are loues diuels to feare men, and Fortunes euels to infeeble them: wee are woe men, becauſe women, feeding them with toying, and foyling them with coying, and are to fine in loue, and too fooliſh to define loue: hauing our ſcornes linked to our toongs endes, our ſcuſes locked at our aperne ſtringes, able to make fooles of Philoſophers, and ideots of Doctors: oh that we were leſſe, ſo we were not ſo looſe: or that we had leſſe bewty and more bountie: but knew Ladyes what I can acknowledge, and would they ſee more, and ſinne leſſe: wee ſhould haue more bridals then burials, and men would court more and complaine leſſe:

Qui flos mane fuit vespere puluis erit.

If the faireſt bud muſt be blaſted, if the cleereſt day may be clowded, if the ſtrongeſt limmes may growe lither, what are wee wantons, who are ſo irefull to become ſhrowes when we ſhould be ſaints, pittifull ones, as we are prittie ones, kinde Lambes, as we are ſweete tambes, gentle laſſes, as we are goodly Ladies. But to returne thether where I left, and report that which now I lament. RABINUS haueing no other felicitie but my fauour, not being able to know whom I moſt contemned, but by mine owne cenſure, ſo wrought with CELIDONIA my handmaide and attendant, that ſhe ſo coulerablie enquired of me, that at laſt I careleſly and cruelly confeſſed, that onely RABINUS was him whom I hated, and whoſe death might make mee happie. CELIDONIA vnderſtanding my ſecrets, and corrupted by lucre, certified RABINUS of my counſailes, who ſeeing crueltie was the rewarde of his courteſie, began to thinke which way he might end his miſfortune, and publiſh my infamie: for which cauſe, the yeare prefixed being fully expired,

expired, hee cauſed a ritch Chariot to be made, framed of black Ebonie, on the top whereof with curious Imagerie, he cauſed death to be ingrauen after a triumphant maner: from the backe whereof as if it were a Vine ſprouting out diuers branches: thereon iſſued certaine fine and curious vowes, at the end whereof he hanged a ſeuerall ſigne of his victories, and the tokens of his vertue: the foote thereof was after the manner of a Chauldron, wherein with cunning Imagerie CUPIDS triumphes were cut, and with great workmanſhip cunninglie wrought, which being effected in deepeſt of his melancholie, his three Champions appeared, readie to performe their promiſe: whom after he had ſreendly entertayned, he ſo wrought with them, that they vouchſafed to draw him in this Chariot the next day, to my fathers grange, where onely I, CELIDONIA, and ſome ſmall retinew of houſhold ſeruants, being informed of his forwardnes, expected his comming, when entering the place, onely couered with a Mantle, hee preſented his preſents, ſurrendred his priſoners, inforcing though no mercie, yet admiration in me. At laſt when I required the third dutie (oh dutie full of domage, with a ſtearne countenance, and a ſtoute courage) hee thus began. O cruell CLÆTIA, oh my recureleſſe diſcontents, ſince my domage is thy delight, and my martyrdome thy melodie, as thou art ſatiſfied in two things, ſo now ſurfet on the third. I haue ſerued long with great loyaltie, aduenturing mine owne preiudice to inlarge thy praiſe, behould the ſcarres of my many woundes, which are the ſignes of my truth, but the ſeales of thy tyrannie: behould RABINUS growne oulde with much griefe, giuen ouer to too much diſgrace, oh tokens of my truth, oh titles of thy tyrannie: behould RABINUS who hath made thee famous in his life, and will ſatiſfie thy fancies in his death: ſee heere my third vowe performed, behould the death of him thou hateſt, the date of all my horror: ah CLÆTIA, ſee CLÆTIA, my heart bloud ſhall giue thee hearts reſt, my lyfes terme, ſhall yeeld thee ioyes

eternitie, and though I pleaſe thee not in my lyfe, oh let me pacifie thee in my death. Heerevpon with a ſharpe Raſer he ſoddainly cut all his vaines, leauing no vaine vntoucht that might protract life, and whilſt lyfe and death combated together, and his toong had liberty of ſpeeche to proſecute hir lamentable purpoſe he thus renewed his complaints. Ah CLÆTIA, thy fauour is too high priſed, that for the kiſſe of thy hand, craueſt the bloud of my heart, yet let me kiſſe it CLÆTIA, that I may ſpend my laſt breath on thy leaſt beutie. Oh you Nobles, now gan I bow, but without benefit, my minde was to pitty when I had no meanes: the behoulders exclaimed, I cryed, and approching the chariot, ſought all meanes poſſible to recouer his comfort: now beſtowed I kiſſes on his wan cheekes, now imployed I wiſhes to reſtore his loſt life. But ah the fruites of my ſolly, I pyned to ſee him perriſh, who perriſhed thorow my peremptorines. But he (oh kinde RABINUS, ſealing his loue with ſweete ſighes, opening his conceits with amiable kiſſes, ſince libertie of ſpeech was reft him, beſtowed that was left him, kinde lookes for my vnkinde looſeneſſe, and when I was moſt tyred with loue, he expired his laſt. The Knights behoulding his miſhap, fled for horror, leauing me to lament him, whom my pride had loſt.

Lord how comfortleſſe laye I on hys courſe, how imbraced I him, whom I had imbaced, and hauing killed him with vnkindneſſe in loue, how gladly would I with kindneſſe haue kiſſed him aliue. But oh we weakelings of nature, but too waſpiſh: not ſo waſpiſh as wretched, nor ſo wretched as wicked, we melt not in deſire, tyll men merrit by death: and are kinde when we cannot poſſeſſe, and cruell when we ſhould pleaſure, hys woorſt was paſt, my wickedneſſe was apparant. To be breeſe (for my breuity is now my benefit) who muſt heryte nothing but myne owne ſhame, I cauſed hys dead body to be conuayed into my Chamber, wherein I incloſed my ſelfe, acknowledging and vnworthy of comfort, ſtill ſeeking counſell of the gods how

how I might ſatiſfie his ghoſt: tyll at laſt this later night, in my deepeſt ſleepes I beheld this viſion. Me thought my RABINUS bearing new bloudie woundes, ſtood by my bed ſide, and ſoddainly awaking, cryed out in this manner. Haſte thee CLÆTIA, bloud requireth bloud, my ghoſt will be ſatiſfied, when thy life is finiſhed: as thou haſt wronged me in the ſight of the world, ſo ſatiſfie me in the preſence of many witneſſes. This ſayd he vaniſhed, and I aroſe: where taking the Sworde wherewith he was guirded, and this Lampe whereby I was watched, I cauſed my traine of Damſels to draw forth his Coache, and hearing of your ſolemne aſſembly this day: I thought good to make you eye witneſſes of my penitence: this ſayd, ſhe cauſed the damſels to draw in the chariot, driuing all the aſſiſtance into a maze, when extinguiſhing hir lampe, and caſting hir ſelfe vpon the dead body of RABINUS, ſhe pierced hir breſt with his ſword, and finiſhed hir life, with this anſwer. Ah kind friend, ſince I may not ſatiſfie thee with my life, I wil ſacrifice vnto thee in my death. Ah RABINUS, though thou art bloudleſſe, yet art thou beautifull, receiue ſweet friend with the warme vigor of my bloud, that with the riuers of thine eyes thou maiſt rid me of the rigors of thine enuie. My ſpeech fayleth RABINUS, I will follow thee: ladyes learne, learne ladies by my death to auoid lewdnes: by my croſſe to flie cruelty: thus ſaid, ſhe gaue vp the ghoſt: & hir handmaids drew both him and hir out of preſence: conuaying both the bodyes according as NICROSIAN commanded into a priuate chamber, inuiting al the aſſiſtance to theſe haples louers funerals. EURINOMES hart throbbed to conſider on their thraldom: and HARPASTE taking PHILAMIS by the hand, aſked if the chaunce were not pittifull? But this noueltye and the night parted the whole companie: ſo that PHILAMIS had no meanes to ſollicite his miſtreſſe, nor PHILAMOUR to bewray his miſery: for euery one in ſteede of opening loue, was inforced to take leaue: but among al the reſt, HARPASTE was moſt mooued, who behoulding the haples death of CLÆTIA, was

was ſo diſcomforted, that no ſpeech can diſcouer the halfe of hir ſorrowe. PHILAMOUR as a body without ſoule, ſeeing his miſtreſſe without ſollace, departed to his lodging and fell a languiſhing: PHILAMIS both comforted him, and ſought to content hir, and taking pen in hand, preſented hir with this letter conſolatorie.

PHILAMIS to HARPASTE.

MIght I prooue as fortunate to confirme thee (my HARPASTE) as I am forwarde to counſaile thee, beleeue me thy affections ſhould not warre againſt fortune, and this accident ſhould not mooue melancholie, in that all things are mortall. Thou art ſorrie that CLÆTIA is dead, but remembreſt not ſhee was borne to dye, and art ſick, for that which happened to hir, which will happen to thee and all men, knowſt thou not that things ſodainely growne great, are ſooneſt in the graue? that ſprouting ripenes is a ſigne of ſpeedy rottenneſſe? why then greeueth HARPASTE to looſe hir CLÆTIA, who was too ſaire beyond expectation, and cruell aboue conceit, too ruthleſſe in hir life, to retchleſſe in hir loue, thou art ſorrie ſhe is dead, but why ſigheſt thou not for that ſhee dyed not better: wert thou greeued to ſee hir liue badlie, and wilt not ſuffer hir to die beaſtlie? what is more certaine, then that a loſe life will haue a luckleſſe end, and that thoſe that liue in impietie, ſildome die with repentance? oh HARPASTE, as in all things enough is as good as a feaſt, ſo in the deceaſe of our freends, our exceſſe of teares are our ſurfets of follie. Thou wilt ſay that each things according to nature is good, for ſo ſayd TULLIE: ſince then nothing is more naturall then to die, why mourneth HARPASTE for the loſſe of CLÆTIA? canſt thou recouer hir by thy teares? that is impoſſible: if thou canſt not, as I am ſure thou maiſt not, beleeue me this greefe is ſuperfluous, fondneſſe not

not zealous pietie? ſhe was not borne in vaine, in that ſhe dyed, but in that ſhe liued improfitably, ſhe died vnhappily. Oh my HARPASTE diſcharge theſe furrowes, diſmiſſe theſe ſollies, death is the porte, life the ſea of trouble, life the ſtorme, death the ſecuritie, life the corriſiue, death the comfort, death the end of ſorrow, life the beginning. SOCRATES deuiſing among his familiars, newes was brought him that his ſonne SOPHRINISCUS was dead, and what followed? he couered not his face with a vaile, but confirmed his heart with vertue, and in ſteed of bewayling him, he ſayd come let vs burie him: wilt thou mourne, becauſe thy friend hath out gone thee in thy iourney? or for that hee hath attained the end for which he liued? oh HARPASTE this were meere ignorance, this is immoderate ſollie: for euen as they are worſe then Idiots, that beate the ſunne in that it ſhineth, ſo are they ouer ſimple, that lament that for a maime, which is the aime of nature: nature thou ſaiſt hath robd thee of a Neece, and did ſhe not giue hir thee? thou haſt loſt hir in hir prime, ſhe was to looſe to be pyttied, who greeueth to ſee the Roſe blaſted in the bud? when he knoweth the Roſe is but a dayes taſting? who greeueth to ſee that weakened, that was borne to waine? FABIANUS ſayth, that thoſe who lament the dead, are like ſuch as weepe becauſe they waxe ould, and PHILIMON that ſuch as are ſorrie for the deceaſed, ſeeme to condempe nature, which bringing many things to a prime, muſt needly haue ſome thing periſh. If thou will needly weepe HARPASTE, for that thy CLÆTIA is to be buryed, why wayleſt thou not in that ſhe was borne? for had ſhe not liued, ſhe had not beene ſo lewd, and had ſhe not beene ſo lewd, ſhe were not to be lamented? and good Lord in dying how much detriment hath ſhe eſcaped? ſince death is euery mans end, manies remedy, ſome mens vow, and wretched mens welfare: ſhe hath now no cauſe to beweepe hir inconſtancie, to wayle hir loſſe of friends, to ſigh hir change of fortune: in briefe, in one ſtorme ſhe hath eſcaped all tempeſts: for as nothing is more ſeuere in ſhowe

then death, ſo is nothing more ſweete in ſubſtance, death ſetteth the ſlaue at libertie, in diſpight of his maiſter: death deliuereth the Captiue from his Chaine, the Priſoner from his penurie, the condempned from his dungeon: Death teacheth the exile, to forget his countrie: Death maketh all things common: in breefe, Death leaueth nothing carefull: and death is that which CLÆTIA hath taſted, and for hir death it is that HARPASTE lamenteth. Oh ignorant of euill, thou makeſt honey gall: thou accompteſt Antimony, Egrimonie: the Beane, Baſill: the Hearbegrace, Hemlock, the pleaſure, poiſon: conſider HARPASTE, and conſidering counſaile thy ſelfe, that opinion maketh miſerie, and that if thou wert not peremptorie in thy weeping, thou canſt yeeld no prooſe of wretchednes. LIUIA loſt hir ſonne, yet lamented not, for ſeeing the father was gone before, ſhe knew the ſonne muſt follow after: then greeue thou not, ſince CLÆTIA is ſeazed by that which thou muſt ſuffer, neither ſigh thee for feare the wiſer ſort accuſe thee of enuie, who ſorroweſt in that ſhee hath ouergone thee in happineſſe: in briefe HARPASTE, die to theſe toyes, and drie vp thy teares, ſtriue thee to amend that wherein ſhe liued miſgouerned, ſo ſhall I reioyce at thy vertue, and then inioye the fruites of my counſaile.

Thine in all vertue, PHILAMIS.

PHILAMIS hauing finiſhed his letter, both ſigned, ſealed it, and ſent it away, ſpending all his other indeuors in meditation of his miſtres, and comforting his PHILAMOUR, who poore Gentleman toſſed in the ſeas of ſorrow, like a ſhip without a helme, grew ſo wan with weakenes, & pale with penſiueneſſe, that euery one who beheld him, thought him more fit for his funerals, then meete for his mariage, PHILAMIS who preferred the ſafetie of his friend, before his owne ſollace, in midſt of his dumpes, aſſailed him with this aduice. How now my PHILAMOUR? what wilt thou be ſo ſpent with griefe, as to be paſt gouernment, & ſo giuen ouer to mone, that thou wilt forget thou art a mans immoderate teares,

teares, are like immeſurable ſhowers, which in ſteed of feeding the plants with forwardnes, ouerflow thē with furie: theſe weeping aſſwage not, but incite griefe, which with the *Aſpis* pricking but the arme, pierceth the hart: thy diſeaſe is not ſicknes, but want of foreſight, neyther any ſauor but ſancie: a graft of thine owne eyes planting, a griefe proceeding from thy owne idlenes. The Tortuſe ſleeping in the ſun, is ſooneſt ſurpriſed: the Mullet ſtrained by the gill is ſoneſt betraied: in briefe your trim beuers are like y^e^ trouts: fiſh, caught with tickling, conſumed by ſancie, becauſe you will be fooliſh. Fie my PHILAMOUR, let reaſon teach thee, that loue is but a ſightly ſweet, not a ſubſtantiall, ſhadowed in the ſhape of a woman to ſhow hir wantonnes, painted in the figure of a flying Child, to ſhow his fleeting inconſtancie. If thy reaſon had as great power as it ought, and were thy opinions reſtrained by good perſwaſions, thou ſhalt cōfeſſe, that time ſpent in loue, is time loſt in life: then which (before God) there is nothing more fooliſh, then which (the more griefe) there is not any thing more followed. There is nothing can be vertuous, that endeth in repent: & what then loue, is more repented when it is poſſeſſed? the ioyes are no ſoner attempted, then ended, & a little kindnes maks him who was as hote as a toſt, as coole as a clock. But ſay thou loue a PENELOPE, euen in this chaſte loue thou ſhalt haue ſome croſſe, a woman to kill thee with weepings, LAERTES to trouble thee with his lothed age, TELEMACHUS to try thee with his childiſh teares, riuals to tempt thy wife, if ſhe wilbe wanton, roiſters to reuel in thy hall: in briefe, this one wife is the occaſiō of many woes: this one PENELOPE the cauſe of much preiudice: ſay ſhe be a HELENA, oh thou vnhappy, that muſt weare VULCANS badge on thy browe, and beare the ſeales of hir ſhame, & thy ſcant foreſight. Beleeue me PHILAMOUR, as there is no ſhadow without a ſubſtance, no Leopard without his ſpot, no Lizard without his ſtaine: no ſweete without his ſower: ſo is there no Woman without hir fault, no Lady without hir imperfections.

Saye ſhe be faire, ſhe will be proud: ſaye ſhe be foule, ſhe may be faulſe, ſay ſhe be wiſe, ſhe will be wilfull, ſay ſhe be an ideot, ſhe is a burthen: how ſo euer ſhe be, ſhe cannot chuſe but bee a woman, which from their infancie follow newfangleneſſe: ſay thy wife be fruitfull and bring thee infants, euen herein maiſt thou be infortunate, when looſe heyres ſhall lauish out thy heritage: ſay ſhe bee barraine, thou wilt loath hir, what ſo euer ſhe be, beleeue me ſhe hath a longing tooth, and a long tonge, two ill neighbors in one bodie, the one will weaken thy purſe if it be ſtill pleaſed, the other waken thee from thy ſleepes, if it be not iuſtly charmed. Beleeue me it was worthily ſayd of TULLY, and not ſo worthily as wiſely, that it is extreame follie to delight our ſelues in thoſe things, in which there is more exceſſing pleaſure, then exceeding profit. The baites of louers (ſaith RUBEN) the art they vſe, the ſnares they ſet, the ſubtilties they ſhew, are not all theſe ſruites of Vanitie. It is good ſaith FANONIMS to behould faire things, but not to bee too bould with them, for as ZENOPHON ſaith, the fire burneth, and a faire face inflameth: harke what SENECA alledgeth, there was neuer faire woman whoſe beautie was not accompanied eyther with crueltie, or whoſe heart was not thrauled by ingratitude. To bee brieſe my PHILAMOUR, ſince nothing is more curſſed, then curious follie, nor anye thing more vncomlie, then for a man to diſclaime libertie, good friend be good to thy ſelſe, and leaue grieſe, otherwiſe in languiſhing as thou dooſt, and liuing thus deſolate, thou wilt kill me in being cruell to thy ſelſe, and end my dayes by eternizing thy diſcontents. PHILAMOUR finding that as the fire cannot be oppreſt, nor the ayre be indomaged by ſtrokes, ſo the minde afflicted by loue, cannot bee drawne from affection, returned PHILAMIS this aunſwer. Deare friend, as no tyrant in Scithia is ſo cruell as to forbid the miſerable to weepe: ſo no mans heart can be ſo incenſed, to draw them from diſtreſſe, who wholy are deuoured in heauineſſe: haſt thou not read of SOCRATES? who being

ing demaunded which wayes a man might preuent miſery, by onely death ſayd he, for griefe dateth but by death, and calamitie finiſheth with life: Thou art ſorry to ſee me ſad, and this is kindneſſe, but wert thou ſettled to ſeeke my ſuccors, how palpable were thy curteſie. Well ſayd MENANDER, that he that is ſick in body had neede of the Phyſition, but he that is crucified in ſpirit, had need of a friend, I haue heard thee ſpeake well PHILAMIS, but would haue thee doo well: thou perceiueſt I loue, thou then perceiueſt a deepe wound PHILAMIS, a lingring paſſion, but deuine in poſſeſſion: loue is like DARIUS Vine, ritch in ſhowe, like ARCHITAS Doue, cunning in flight, which thou maiſt catch with thine eye, but not caſt of without thine end, your proud Philoſophers for all their precepts, haue ſacrificed Roſes to this VENUS, borne a Candle before this Saint, being Lordes of theyr ſayings, but not of theyr ſences. PLATO commended by AUGUSTINE for his heauenly policies, had his paramoure, who in his deepeſt ſtuddies, had rather ſee ARCHANÆSSE naked, then diſcourſe vpon nature, who being a block in euery letchers way in hir youth when the Crowes foote had caught hir eye, was PLATOES deereſt pigſney, and hee who before time was famous in many wrightings, became in his beſt time infamous, being beſotted on many wrinckles, SOCRATES though he were patient, was entangled by ASPATIA: DEMOSTHENES the eloquent, a louer: LEOCRATES, though a great Philoſopher, loued the fleſh: PERICLES though famous for wit, loued a faire Woman: ARISTOTLE for all his Metaphiſkes was loue ſick, making his happines of none but HERMIA, in briefe it is a common rule: theſe learned men haue y^e^ lighteſt miſtreſſes, & do penance before the world for their peremptorines of wit. O PHILAMIS, if it be poſſible to charme loue, why were theſe inchanted? if they were toucht in their excelence, why ſhould I greeue to be tryed in my ignorance? who waſheth the Aſſes eares, looſeth both his Sope and his labour: who endeuoreth impoſſible things, miſpendeth his coſt and his candle: in diſ-

ſwading loue. Then ſweete friend, thou followeſt the nature of *Hioſciames*, which hath a blacke graine, but a groſſe fruite, and vnder ſhadowe of inforcing ſleepe bereaueth the ſences: Make mee *Caucaſus* a playne, *Danubie* drie, *Ripheus* without ſnowe, driue the Pilat fiſh from the Sharke, the Iron from the Loadſtone, then take loue from a liberall minde. Oh PHILAMIS, Loue is the bond that linketh the heauens, and ſhould I loath it? Loue the ſweet that makes the Gods inſaciate, and ſhould I leaue it? But to proceed and proſecute reaſon.

Thou condemneſt Loue, ſeeking by a fewe ſhadowes of imperfection to extinguiſh the ſweetneſſe of pleaſure. Oh my PHILAMIS, thou canſt not haue the effecte, but the defect followeth, neyther the honny in the Bee, but the pricke in the bum: beleeue mee, as it is raſhneſſe to condemne that which thou canſt not determine. So in ſome thinges it is better to bee deceyued, than to diſtruſt. You blame all for one, making all ſkinnes fowle, in that ſome are ſcard, all bodyes without beautie, in that ſome haue blottes, attyring all natures in one neceſſitie, as if all Roſes ſhoulde bee blaſted, becauſe ſome bloome not: all waters ſhoulde bee deadly, in that ſome indaunger: and all women wicked, in that some are wanton. Oh PHILAMIS, though there was a lewd PHILLIS, there was a louely PHILACIDES: and though a looſe LAIS, yet a louing IPHIAS.

Parcite paucarum diffundere crimen in omnes.
Spectetur meritis quæque puella ſuis.

Heare OUID, for hee was ominous: *Sæpe viri fallunt*, els IASON had vſed leſſe ieſt, and MEDEA poſſeſſed more ioy: THESEUS had deſerued more, ARIADNE had ſerued leſſe: DEMOPHON had kept his promiſe, PHYLLIS ſcapt her penance.

You iudge women by colours, and tye diuinitie to conceits,

ceits, where ARISTOTLE neuer wrote ſurer Axiome than this, that as when the Raine-bow ſheweth, then there ſore-paſſeth a ſhower: So when Ladies ſhew freſheſt coulors of conſtancie, then men doe moſt colour: beſhrow their painting, women owe them penance. But to drawe nearer to catch occaſion by the fore-locke, and curtall my PHILAMIS in his folly: if nature had done nothing in vaine, as the philoſopher affirmeth, then the bonde wherewith ſhee tyeth thinges cannot bee in vaine, the harmony of the heauens conſiſteth on loue, yea ſuch force and effect hath loue in all thinges, that the Vine imbraceth the Elme, the Iuie the Oke, ſeeming to delight in the barke, when the body is dead: in ſtones the Adamant loues iron: in mettals, golde quick-ſiluer: among mortall which are ſaints, man would not be beſotted with theſe ſweete ſaints. Proue that VENUS haue a yellow colour, yet MARS will followe VENUS: good mens pleaſures, depende not vppon bad mens preciſenes.

But to leaue long diſcourſe, ſince wordes haue no power to expreſſe true worthineſſe, (my PHILAMIS) know thou that I loue, neyther can I diſcharge mee of that thraldome, but by myne owne ouerthrowe: It behooueth thee therefore in louing mee, to ſtyrre vp HARPASTES loue towardes mee, otherwiſe, as thou vnderſtandeſt not the leaſt of my ieopardies, ſo ſhalt thou beholde the laſt of my ioyes.

PHILAMIS, that knewe the cloth by the lyſt, the Lyon by his clawe, and the daunger by his diſcourſe, replyed thus: PHILAMOUR, if thou were counſelled by DEMOCRITUS, more ſurer were thy comfort: for if thou deſireſt not much, a little would ſeeme vnto thee ſufficient, but this thy longing appetyte beyond cuſtome, threateneth thee wyth a daunger aboue conceipt, which I ſee it were better to lament than amende in thee. But ſince the lawe of nature tyeth mee, and the league of amitie enioyneth mee, I will rather fayle my ſelfe than looſe thy welfare.

Riſe

Riſe therefore and write, let me be the meſſenger to preſent, and the inſtrument to perſwade, whereby thou ſhalt bring all things to ſuch conformitie, that thou maiſt be aſſured of comfort: to ſit lingring thus in thy bed, and lament thus againſt beautie, is rather the meanes to waſte thy life, then win thy loue. PHILAMOUR in this ſort being comforted by his deere freend PHILAMIS, gathered his ſpirits together, and taking pen in hand began this perſwaſiue letter.

PHILAMOUR the forlorne, to the faireſt HARPASTE.

SInce I know that no great thing may be acquired without trauaile, nor any louing ſaint without long ſeruice, I haue waſted many yeares to winne thy loue, and ſpent many ſeruices to preuent thy ſeueritie. But (oh thou milde in behauiour, and Marble in heart: comely in demeanour, but careles of my duties) as the balme tree ſhunneth the ſtreſſe of the Iron, ſo thy breſt ſhaketh of the ſting of amitie: and like the retchleſſe patient, the more thou art medicined, the leſſe art thou mortified. Among all the gods in Rome PITTIE had a temple, eyther for that ſhe is of great might, or wonderful mercie: then ſince thou art one of hir ſex, be one of hir ſaintes, requiting my good deuotion with ſome ſigne of humanitie. It is PHILAMOUR (HARPASTE) that deſireth thy fauour, who hath deſerued it, bearing as loyall affection toward thee, as euer any one that attempted thee: neyther incite I thee vnto lawleſſe luſt, but vnto loyall loue, nor to be my wanton friend, but my wedded pheere: if therefore as thou art the faireſt of women, thou wilt not prooue fiercer then beaſts, daine me loue, or denie me life, for among the vaſt woods the Elephant is amorous, which as PLUTARCH witneſſeth, was as pliant to perſwade by ſignes, as ARISTOPHANES eloquent to allure by ſentences. It is a cuſtome in India among

among the *Tarnaſſeri*, that if any young man be inamoured with his miſtreſſe, he taketh a wollen cloath and melteth it in Oyle, and touching it with fyre, coucheth it on his arme, enduring the flame (whilſt the cloath be conſumed) with ſuch conſtancie, (without ſhowing any ſigne of diſcontent) that he teſtifieth his loue to be of ſuch force, that it exceedeth all the iniuries of Fortune. ¶But I HARPASTE, in ſteed of carrieng fire in my fleſh, beare the flames in my heart: not for a ſeaſon till a cloath be conſumed, but during life, tyll my dayes be determined: and wilt thou be more tyrant then the Indian Ladyes, who are attainted with leſſe triall? oh faire Lady, would God ſo mercifull as faire: oh comly HARPASTE, would God ſo courteous as comly, I haue endured long penance, and ſhall I not at laſt haue peace? I haue taſted that woe, and ſhall I not trie the weale? But why ſuſpect I, ere I bee reiected? the ſunne hath moſt force ouer ſweeteſt waters, the meane plaine ſooner ſpringeth, then the barraine mountaine: and women will be wax, if they be well wrought: knowing that it is better to be plyant on earth, then to play with, and leade Apes in hell. Our ſuite requires not long ceremonie, I loue HARPASTE, and either waight the ſentence of death, or the acceptance of my dutie, if I ſeeme vnworthy to deſerue, then yeeld me ſentence of my death, which without thy ſauour will as ſurelye followe me, as I haue ſincearelye fauoured thee.

Thine moſt aſſured,
Philamour.

This Letter watered with many teares, and cloſed vp with kinde kiſſes, was commended to the conuaye of PHILAMIS, who wholy addicted to procure his friends delight, made expedition to finde out HARPASTE, and at ſuch time entered he hir fathers houſe, as ſhe had peruſed and pawſed on his laſt perſwaſions, who no ſooner was certified of his preſence, but expecting that which he ſuſpected leaſt: ſhe gaue him this

courteous welcome. Sir PHILAMIS, were we not inforced to ſtrawe Flowers for our laſt buriall, we would ſtrawe ruſhes for you, you are ſuch a ſtranger: but you I feare me, are ſo much giuen ouer to Philoſophie, as you forget your friends. Madame replyed PHILAMIS, vnleſſe you ſoone leaue your ſtrangeneſſe, I beleeue wee ſhall haue more cauſe to ſtraw flowers, then you to ſpred Ruſhes. HARPASTE touched at the quick, could forbeare no longer: but drawing him a part into a baye windowe which ouerlooked the Garden, ſhe began thus.

Why what newes Sir PHILAMIS? or what cauſe of diſcontent. Oh HARPASTE ſayd PHILAMIS, and therewith gaue ſuch a ſigh, as made hir heart ſick: here is a ſecret depending on your ſentence, which if you anſwer not with courteſie, you may hap to lament with CLÆTIA: wherevpon he deliuered hir the letter, who ſuppoſing it to bee an arrowe of his owne Qaiuer, a plea of his owne penning, replyed thus. Sir I will peruſe the texte, that I may interpret the meaning, and if I finde no error, your Maiſterſhip may hap haue kinde iudgement: wherevpon leauing him in a maſe, ſhee ſoddainly lockt hir ſelfe in hir cloſet, where with a trembling hand, and a troubled heart, ſhee brake vp the ſeale and perv ſed the ſequeale: but when ſhee perceyued the ſtreame ran the wronge waye, hir Cake was dowe, hir courage was dampe: and in ſteede of replye, ſhee rent the paper. But when ſhee remembred him who brought the Letter, and conſidered his miſlikes, in that hee brought the meſſage, ſhee gathered hir wits together, and wrote this replye.

HARPASTE the aduiſed, to PHILAMOUR the Forlorne.



Am as ſorrye PHILAMOUR to thinke vpon thy rudeneſſe, as I am aſſured thou art careleſſe of my rigor, and as reſolute to repulſe thee, as thou wert ready to prouoke me: fond man, expecteſt thou that I can reſpect

reſpect truth there, where there is no truſt? or friendſhippe from him who hath no faith, or ſinceritye in him, who is a verye Sinon? canſt thou be true in the ſequell of thy loue, who art trothleſſe in the enterance, pleading thou haſt ſerued long, where thou haſt ſolicited neuer, courting me onelye with AESOPS diſh, wherein were more meates of ſubtiltye then to ſatiſfie.

I tell thee I am not ſo blynde, but I knowe the conſtant from the counterfeit, the DAMON from the DAMOCLES, the friend from the flatterer. Thou deſireſt me to loue thee, if I wiſh thy lyfe: beleeue me PHILAMOUR, twere better thou wert buryed then I betrayed, and that I gathered a garland on thy Graue, then thou ſhouldeſt triumph in my diſgrace. SOCRATES ſayde, that hee meriteth moſt credit, who is moſt conſtant. If therefore thou deſerue, or deſireſt anye countenance, be more conſtant then, and leſſe incontinent: I had rather aunſwer, in fayth I wyll not, then I would I had not, and refuſe thy friendſhip then diſpleaſe my father. Oh PHILAMOUR, thy temptations are in force lyke the ſtoane of *Archadie*, which layde on drye ſtickes kindleth fire, the which I had rather quenche in *Hamon*, then comforte in *Athanians*.

The ſhorte is, I cannot loue thee, naye more I wyll not lyke thee, deſiring rather to leade Apes in hell, then marrye a crooked Apoſtle on earth: yet for PHILAMIS ſake, I vouchſafe thee this fauour, to let thee know he is the cheefeſt in my grace, and none but hee ſhall be Lord of my fancie: ſo wiſhing thee to leaue thy perſwaſions, and learne more patience, I bid thee farewell.

HARPASTE.

No ſooner had ſhe diſpatched this peremptorie replie, but ſhe returned to PHILAMIS, who ſeeing hir couler chaunged, and hir curteſie waxen could, began thus. Howe now HARPASTES, howe like you my plea? not ſo well as your perſon ſaid ſhe, which if I ſhould ſet light by, it were a ſlight matter, in that you are ſo ſlie a meſſenger. Why Madame replyed PHILAMIS, haue you found any error? I would I had not, ſaid HARPASTE, ſo you had loſt your labour: houlde take this Libell and carrie it to your Lawyer: wherein he ſhall finde I except ſo much, that I accept nothing. PHILAMIS troubled with this gleeke, began in this ſorte once againe to rub vppon the gall: Why my HARPASTE, I had well hoped that PHILAMOURS deſert ſhould deſerue more pittie then impatience: what he deſerues ſayd ſhe, he may deuine by my ſentence, as for your ſelfe, if you haue ſutes of your owne, you were beſt follow them, for beleeue me his is non ſuited. I but madame replyed PHILAMIS, ſhall he not be welcome to the buriall? Welcome ſayd HARPASTE? beleeue me none better, I had rather waight on his burials then bridals, and ſo tell him. Herewithall with a diſdainfull bluſhe, ſhe ſoddainlye forſooke his company, and PHILAMIS departed thence wholye diſcontent. And as wretched fortune would, hee paſſed by EURIMONES doore, at ſuch time as in hir greateſt triumph ſhe ſat to ſhowe hir ſelfe, expecting to giue ſome due to ſome one of hir Louers: who eſpying PHILAMIS, ſoddenly called him vnto hir girding at him in this ſort. How ſares our gallant ſtranger? what hath not anye goodly laſſes as yet made you honour VENUS? Yes faire EURIMONE (quoth he) I haue with the *Athenian* long time playd with VENUS ſhadowe: and were you as forward in fauour, as I could deſerue in fancie? what then ſayd EURIMONE? I would then replyed PHILAMIS, play with VENUS in your perſon: you would hurt hir then I feare me ſayd ſhe: no honor hir Madame (quoth PHILAMIS) wherupō ſetching a deepe ſigh, he in this ſort diſcouered his fancie. Oh EURIMONE ſince your curteſie hath grāted me a clew to trace loues laborinth, & your goodnes vouchſafeth me to ſpeake to hir whō I moſt ſerue: I wil diſcouer my paſſions by your patience,

tience, which if they may mollifie you, as they haue mated me, beleeue me, I ſhall enioy the fulnes of my ioy, & you perceiue my faithfulnes and loyaltie. Truth it is (madame) that I loue you, and VENUS hath paſt ſuch iudgement on my paine, as it cannot be reuerſed but by your pittie: ſince therefore my affections are firme, and you fitte for fancie: you yoong, and I youthfull: you faire, and I faithfull: vouchſafe the oportunity, an dfalue my impatient ſorrow, ſince crueltie is yᵉ ſtaine of your credit, and pittie the greateſt of your perfections.

EURIMONE like a cunning fowler, ſeeing the bird alreadie pend in the ſnare, began in this ſort to play with his feathers. Why PHILAMIS I am ſure you are too learned to loue, which is a ſickneſſe of the mind, a ſurfet of idleneſſe. Beleeue mee I know you mocke Loue, for you cannot meane not Loue. May it bee thought that a man who writes ſo well, ſhould doate ſo ſoone? Or he who can ſquare out the quadrant, be ſo farre out of ſquare. Alas PHILAMIS, I am too yong to be marryed, and too old to be mocked. I pray you therefore exerciſe your gibes on other, for my noſe loues no ieſting.

PHILAMIS ſeeing her impatience replyed thus. If my ſimplicitie ſhoulde bee taken for ſubtiltie, and my deuotion for doublenes: beleeue mee EURIMONE, I had rather die than ſpeake any thing, and periſh ere I would perſwade: but ſince Loue (as GARIMBERT ſaith) ſurmounteth the fortreſſe of the ſpirit, carueth the hard Diamonds, warmeth the cold Iſicles that often lie hidden in the breſtes of delicate Ladies: I will ſpeake in that hope, and vow that I auow nothing but truth. PLATO hauing long time lead a chaſt life, finally in his latter dayes made his ſacrifice to ſatiſfie and appeaſe nature, in that he ſeemed greatly to haue offended her, by his ſeuere chaſtitie: time loſt in loue is the lame time of our life, and Ladyes that loath when they are wiſht, are ſooneſt leſte when they would. Ah EURIMONE, thou art yoong, and muſt be yeelding: thou art a faire roſe, and muſt be gathered: a pretty bud, and muſt be plucked: thou art fitte for mans meat, and meete for marriage: which (ſince in all honorable zeale I preſent vnto you) repay me not with crueltie for my many cares, nor with

deſpights for my good deſerts. Beleue me EURIMONE, as ſalt ſauoreth, ſo it fretteth: as *Salſaparilla* dryeth, ſo it decayeth: as lingering is ſweete in loue, ſo too long lingering breedes languiſhing. Oh ſeeke not thou my griefe, leaſt I proue thee vngratefull: theſe moyſt teares trickling from my mournful eyes, ſince they are my witneſſes in loue, craue that thy chaſt thoughts may preuent thy wilfulnes in loue. EURIMONE, like the faulcon ſeeing the fowle ſtoope, began to ſtrike, and the flye intangled, left not to follow him, but gaue PHILAMIS this gillop to coole his hot ſtomacke.

Oh ſir, they that go a marrying, run a madding, who are inforced to make thoſe who now would kiſſe their heeles, then to be their heads. PHILAMIS, in faith you are too wiſe to perſwade me, and I wiſe enough to repulſe you: it is a principle in Phiſike, y^t^ the knowledge of ſicknes is to ſome men the occaſion of death: therefore (gentle friend) complayne not of this loue ſicknes, leaſt in ſtead of bedding you, we bury you, & it were meere pittie, when ſo hot a Gentleman who will carry no coales, muſt bee borne like a coarſe: poſſeſſion they ſay is in loue the ſtrongeſt point, I will therefore commaund my loue, though you demaund it: and I promiſe you when I meane next to learne huſwifery, you ſhalbe the laſt that ſhall huſband mee. In this ſcoffing manner left ſhe PHILAMIS, who ſeeing himſelfe forſaken, and his friend forlorne, departed in ſuch diſcontent to his lodging, that neyther imagining howe to conſort or conuerſe with PHILAMOUR, he caſt him the reply of HARPASTE, reſoluing euer afterwards to ſhun the preſence of ſo peſtilent a mynion: and in this ſort entering his chamber hee caſt him on his bed, ſpending his time in ſuch languiſhing lamentes, that the report thereof muſt needely mooue pittie.

Alas (he ſayde) iniurious ſexe, giuen ouer to ſubtiltie, who with the vayle of honeſt occaſion couer the diſhoneſtie of your ſpirits, I cannot lament your follyes ſo much, as be diſcontented with your falſhood: you are plyant when you are not not purſued, and fawne when you are moſt flattered: Oh viperous brood full of vices, who in your greateſt calmes lyke Dolphins

Dolphins threaten ſtormes: they like the Crab are crabbed, the one hauing a crooked walke, the other a curſed wit: they are as full of deſpights as the *Ermine* of ſpots: they are the foormes of ſinne, and the fiendes of Sathan: the gate of the Deuill, and the Serpentes venome: their beauties are lyke burning ſwords. But whither now PHILAMIS? Shall men condemn them in their wickednes, when they are themſelues wretched? What is man but a minde incarnate? a fantaſie of time? a beholder of life? a manciple of death? a walker going? a dweller of place? a laborious mind ſubiect to paſſion, being as ſubiect to bee ſeduced, as women are ſubtill to ſeduce? Shall we blame the fire becauſe it burneth vs? or our ſelues that thruſt our fingers in the fire? The potion that poyſoneth is not to be blamed, but he that preſenteth it: and our defaults are not to be aſcribed to them, but our owne follyes. Thy Idlenes PHILAMIS, I there is the nurſe of this fame, and the ſeale of thine incontinence: Studie is the preſeruatiue of ſuch vnſtaiednes, where the eye beholding good things is not beſotted with euill, and the eare that harboureth ſcience, is ſtopped to the *Syren*. Blame not them therefore who are the weaker creatures, but thy ſelfe which was ſo ill councelled. In this manner ceaſed PHILAMIS to complayne, and beganne to contemplate, reſoluing with himſelfe wholly to intend the ſuccour of his friend, and otherwiſe euery way to giue ouer fancie.

During this troubled eſtate wherein PHILAMIS ſtormed, CLÆTIA and her louer were buried and richly intombed, to the great ſorrow of all the beholders. But leaue we theſe tragedies, and returne we to PHILAMOUR, who ſeeing PHILAMIS ſodaine depart, began to ſuſpect ſomewhat, and nowe chaunged he his colour, and ſtraightwayes ſwelled in choller, making much of the ſhadowe of griefe, before he knewe the ſubſtance: but conſidering with himſelfe that it is meere vanitie to conuict, before there appeare ſome cauſe to condemne, hee opened his letters, and ſawe the cauſe of more lamente: and whyleſt hee canuaſed each ſentence, and conſtrued euerie lyne, hee at laſt vnluckily behelde that doubt decyded, which

which he moſt miſtruſted, the loue of HARPASTE towards PHILAMIS, and hereon grewe hee into deſperate rage, ſuſpecting doublenes in his friend, who deteſted all falſhood, ſo that with out any opinion of excuſe, he reſolued to reuenge himſelf cruelly: whereuppon apparelling himſelfe, and taking his weapons, he ſodainly knocked at PHILAMIS chamber doore: who little ſuſpecting hatred from him whome hee loued with his heart, was thus inſolently aſſaulted.

Traytor as thou art, and riuall in my loue, who haſt learned of the Cretan to lye, of thy countrymen to diſſemble: did I not meaſure my diſhonour more than I make account of thy life, I would draw thy periured heart from thy panting breſt, who ſince thou haſt robd me of my Loue, canſt no way ſatiſfie my reuenge but by thy death. If thou therefore bee no crauen cocke, or haſt deſire to performe as thou canſt prate, arme thy ſelfe and follow me, otherwiſe, whereeuer I meete thee, Ile teach thee how to mocke mee: So ſaying (after hee had caſt downe HARPASTES letter) he ſodainly flung out of the doores. PHILAMIS greeued in ſoule to ſee this alteration, pretended a reply, but it would not bee accepted: whereuppon taking his weapons and gathering vp the letter, he peruſed it as he paſſed on, where hee ſawe PHILAMOURS miſtaking was the onely breach of their amitie: notwithſtanding ſtirred vp with his inciuilitie, and inſtigated with contempt, hee ſolowed his enemie: hoping by counſaile to digeſt his choller, or decide the difference by combat. Thus parting both of them out of the Citie, and walking along the bankes of *Danubius*, PHILAMIS knowing with MENANDER that the enuious is enemy to himſelfe, in that his ſpirit combats continually in contrary paſſions, hauing the greater iudgemeut, ſhewed the more moderation, and taking PHILAMOUR by the ſleeue, ſought to perſwade him: when hee altogether giuen ouer to his owne fury, more inraged than CELIUS the Senator of whome TULLY maketh mention (who being angry with one of his ſeruants and bond men, who was alwayes moſt obſeruant and dutifull, ful of diſdaine ſaide vnto him: why doeſt thou not contradict mee in ſome thing, becauſe we may be enemies in all things?) drewe his

his ſword, not ſuffering PHILAMIS to ſhape defence, & wounding him to the death, fled with all expedition, vnſeene & vnperceiued, into the Cittie. PHILAMIS in his fall declared his friendſhip, and in ſtead of wiſhing him preiudice, ſaide, I pardon thee PHILAMOUR. See here Gentlemen the effects of furie, which is neither tempered with deſert, nor extenuate by aduiſe: Enen as (ſaith ARISTOTLE) the ſmoake offending the eyes, hindereth vs from ſeeing thoſe things which are before our feet: ſo anger aſſailing the mind and iudgement, blemiſheth reaſon. NAUCRATES a man of great wiſdome, was wont to ſay, that the cholorike men reſembled lampes, which the more oyle they haue, the more they are inflamed: for as the more the one gathers fire, the more the other groweth furious. It is therfore wiſdome to temper this violent paſſion of the mind, which in CAIUS CÆSAR had ſuch ſuperiorite, that he was incenſed againſt a cittie, & in *Cirus*, that he waxed wroth with a riuer: leaſt herein we ſhew our ſelues bruter thā beaſts who are by nature taught to temper their fury, when they haue aſlaked their hunger, following the lenitie of ANTIGONUS, of whom SENECA maketh mention, who rather releeued than grieued his rebellious bondmen, pulling them out of the durt, not caſting them in the duſt. Oh how the very fury of ALEXANDER was a blemiſh to his fortune? and the ſeueritie of SCILLA a ſcarre in his victories. But let me heere by way of digreſſion proſecute this purpoſe a little further (Gentlemen) for that now a dayes forbearance is accounted want of forwardnes, and moderation, puſillanimitie: preſcribing by your patience three remedies, wherby the impatient may preuent, and the willing may be warned. The firſt is not to be angry: the ſecond, to reſtraine the ſame: the third, to aduiſe counſail, and heale the furious infirmities of anger in other men: We ſhall not be angry if we conſider all the errors of anger, and conſidering them, rightly iudge of them. Anger is firſt of all worſe than all vices, where couetouſneſſe gathereth, this deſtroyeth: anger breedeth griefe in the father, diuorce to the huſband, hate to the magiſtrate, repulſe to him that reacheth at honour: It is worſe than luſt, for that enioyeth his peculiar

liar pleaſure, this reioyceth in anothers harme, it is worſe than malignitie and enuie, for they wiſh a man vnhappy, theſe make him vnfortunate. In briefe, he hath no noble mind, neither is magnanimous indeede, who is broken with iniurie.

But to leaue this and proſecute our purpoſe, PHILAMIS being in this fort ſalne, lay long time amazed weltering in his bloud, and awaiting his death, when CLORIUS a ſhepheard, who kept the grange of NICROSION, ſcituate neare at hande, ſeeking out ſome ſtray lambes, at laſt beheld this lamentable ſpectacle, when mooued by compaſſion, he with a bloud ſtone which he carried about him ſtopped y^e^ iſſue, applying ſuch cō-fortable ſalues that there was ſome hope of the Gentlemans ſuccor: PHILAMIS more deade with vnkindnes, than daunted with his wounds, ſeeking to ſhun the conſort of all men, beeing demaunded what he was, ſhrowded his name, labouring by all means poſſible to recouer ſuch a courſe of life, as might be free from the furie of fortune, or the inconſtancy of frends. Wherupon remaining in NICROSIONS grange with old CLORIUS, till ſuch time as his wounds were healed, hee wrought ſuch priuye meanes by poſtes that he had ſome ſupplies out of his owne Countrye charging his deereſt frendes to conceale the courſe of his ſafety, he ſought out the mountaynes, where buying through the aſſiſtance of CLORIUS a deſolate and ſweete ſeate on the top of a pleaſant hill, compaſſed with a faire groue, hauing a ſweet riuer murmering alongſt it reſembling PETRARCHS ſeat neere *Sorga*, among the thickeſt of the mountaines of *Stiria*: hee betooke himſelfe to his ſtudie, earneſtly intending naturall Magicke, wherein in ſhort ſpace he became ſo ſkilfull, that he not onely grewe famous in *Auſtria*, but through all *Bohemia*, where I will leaue him for a while, hauing recourſe to PHILAMOUR: who entring his chamber vnſuſpected, cauſed a rumor to be ſpread of PHILAMIS ſodain depart out of *Paſſan*, ſeeming to take y^e^ vnkindnes heauily, where in ſooth his ſoule groned actually to remember his vngratiouſnes: he changed his youthful colors to ruthful diſcontent, and in all triumphs called himſelfe the Knight of deſpaire,

ſpaire, neuer may heart imagine what mone hee conceyued, if in priuate conference PHILAMIS were named (in that hauing a fewe dayes after ſearched for him to giue him ſecret ſepulture, he was ſodainly carryed away) often when he was ſolitary, and had liberty to lament, he watering his wan cheekes with weeping moyſture, began in this manner to expreſſe his complaints.

Woe is mee, whoſe anger is the beginning of my folly, & the fall of my fortune, who ſeeking my PHILAMIS torture, haue tormented my ſelfe. Euen as the ruſt conſumeth the Iron, the moth the cloth, the worme the woode: So enuie the worſt of all vices, and rage the direſt of all furies, hath refte me of my friend, hath robd me of my delights. Oh that with delight and my frend I might looſe my life, too ſmal a plague for my ouer haſty peruerſeneſſe. Oh furie the ſurfet of Fortune, that robbedſt ALEXANDER of his CLITUS, DIONISIUS of his PLATO, and mee of my PHILAMIS. Oh beautie, thou deuourer of my delightes, and death the poſſeſſor of my pleaſure, I would I had ſhunned the one, and ſlept with the other, or that my heart bloud might recouer his loſt life: but why bewayle I his fatall loſſe, and forget my liuing torment. Thou loueſt (PHILAMOUR) but art lothed, oh fruitleſſe comfort for faithfull ſeruice: HARPASTE is too faire to bee diſpraiſed, but thou too vnkind to be pittyed: PHILAMIS dyed by thy rage, and diſdaineſt thou to die by hir rigour? The *Marcians* liue amongſt ſerpents in peace without ſtinging: the *Phelli* amongſt vipers and not ſtifled: oh fortunate they, who among the haters of nature find grace, where I among the glories of nature die for griefe. In this ſort paſſed PHILAMOUR his life, ſeeking all meanes to conquer the loue of HARPASTE, who after many repulſes, at laſt being wearyed with ſuites, enioyned him this penance, that vnleſſe hee could bring the body of PHILAMIS aliue, and make *Laite* as bigge as *Danuby* for two dayes, hee ſhoulde neuer enioy her ſauour, or bee entertayned in her thoughtes. PHILAMOUR enioyned to theſe impoſſibilities, thought it neuer poſſible to enioy her ſauour, notwithſtanding conquering his hard fortune with a comfortable mind, hoping

that inundations might effect the one of hir requeſts, and fortune preſent him with the other, hee ſet forwardes: in queſt of which his purpoſe let me leaue him, to laugh with you faire ladies, (or at leaſt wiſe to lament the ſollyes of ſome fine fillie follies among you, who are like the vipers in your ſtings, and for all your venomes, you carry meanes to heale mens harmes) and recount vnto you the ſtorie of EURIMONE, who during the preſence of PHILAMIS could pranke it, & in his abſence repented hir: for whether it were ſemenine feare, or diſſembled affection, or ſome ſuch ſolly or ſancie, that haunteth that ſweete kind of cattel, no ſooner did ſhe heare of PHILAMIS departure, but (ſuſpecting that hir coy anſwere had beene the occaſion of his concealed depart) ſhe ſodainly filled the whole houſe with her fond complaints, renting hir haire, and beating hir breſt, ſhewing ſuch apparant ſignes of repent, that euery man pitticd hir penſiueneſſe: in briefe, the vehemencie of her griefe was ſo great, and hir imperfections ſo many, hir body beeing weake, hir mind weaker, that ſodainly ſhe loſt hir wits, continually exclaiming on the name of PHILAMIS, neither did the nobilitie of hir birth, nor the reprehenſions of hir friends, nor ought els cauſe hir to forbeare, but hir onely thought was on PHILAMIS. In this raging madnes continued ſhe for the ſpace of a whole yeare, at which time, after much penury, and many miſeries, ſhee ended hir youthfull dayes, and being richly intombed, was honored with this Epitaph.

The Epitaph of EURIMONE.

Heere lies ingraude in prime of tender age,
Eurimone, *too pearleſſe in diſdaine:*
Whoſe proud contempt no reaſon might aſſwage,
till loue to quite all wronged louers paine,
Bereft her wits when as her friend was gone,
Who now lyes tombed in this marble ſtone.

Let Ladies learne her lewdnes to eſchew,
and whilſt they lyue in freedome of delight:

To

To take remorſe, and louers ſorrowes rew,
For why contempt is anſwered with diſpight,
Remembring ſtill this ſentence ſage and ould:
Who will not yonge, they may not when they would.

Contrariwiſe HARPASTE with more moderation; kept PHILAMIS in remembrance, gouerning hir affections with ſuch a raigne, that though inwardly ſhe felt the wound, yet outwardly no one could perceiue the ſcar or ſhowe of ſcath. Such gouernment had ſhe ouer hir fancies, as CURIO had in entertaining temporall fortunes, who being preſented by the *Samnits* with great ſums of gould, laughed hartely, returning this conſtant anſwer. Go you embaſſadors and tell the *Samnites* that CURIO deſireth rather to rule them that haue poſſeſſion of gould, then to haue gould: and that neither money ſhall corrupt me, nor dread of mine enemies confound me. So was HARPASTE as CURIO, moderate, but not with like meane: for as the one fancied not wealth, ſo the other was fond of loue: yet in that HARPASTE being a woman couloured ſo well, ſhe may be compared with CURIO for conſtancie.

But leauing theſe in *Paſſan*, returne we to PHILAMOUR: many and eminent daungers paſſed he, being ſubiect to the mercie of the ſeas, and furie of the wind: now vndertooke he trauell through vnknowne deſerts, fearing leaſt PHILAMIS ſhould liue there deſolate, oft and many were his complaints exclaiming on HARPASTES crueltie, ſo that ſometime he in ſecret would crie out, vnkinde, but durſt not name HARPASTE, fearing the windes, and being ielious of Eccho, leaſt the one by their vertue, the other by hir voyce, ſhould accuſe him to his coye miſtreſſe. Strange were it to rip vp his diſcontented paſſions, for feare to mooue Ladies patience, who are neuer more ſweeter then when they ſmile, and when they are mooued none more mournefull, reſembling the qualitie of *Euphrates*, which is neuer more comelie then when it is calme: nor no wayes ſo terrible as when it is troubled, for as the one is toſſed with the leaſt winde: ſo is the other tempted

by the leaſt word. In ſhort he arriued in *Rauenna*, making ſuch inquiſitiue ſearch after his friend, that the moſt part who reſolued on PHILAMIS death, accuſed him of follie, and entering his houſe, which was of no ſmall accoumpt, he vſed the ſame ceremonie which the Indian Princes haue in theyr pillars, who honour the bodyes and pictures of theyr dead parents, for finding the portrature of PHILAMIS drawne, hanging at his bed chamber, he fell downe before it, making ſuch pittiful lamentation, as neither the teares of NIOBE nor MICHAOES moane, may compare with the halfe of his melancholie.

Now imbraced he the ſhadowe like PIGMALIONS image, powring ſuch ſtore of teares ouer the ſenceleſſe image, that if anye goddes of compaſſion had behelde him in that perplexitie, aſſuredly his moane would haue mooued a ſoddaine miracle, there was no place wherein PHILAMIS was woont to diſport wherein he ſat not: and neuer parted he thence without ſighing. But ſeeing no ſimilitude of hope, or apparance of good hap to be found in that cittie, he ſpeedily departed, ſeeking Italie ouer, and inquiring in euery *Acadamy* if happilye hee might heare of his friend, or els happily encounter him.

In ſome countries happily he met with many ſo named, who happy in theyr Chriſtendome and name, were with ſuch ceremonie intertained by him, as if he imagined by thoſe friendly offices to inuite this abſent PHILAMIS to fauour him. But when in no Countrey, nor in no place, he could attayne anye certayne notice of his PHILAMIS reſidence, hee returned into *Auſtria*, reſoluing with himſelfe to forſake the world, wholye diſcharge him of worldlye hopes, and arme himſelfe vnto the death.

For which cauſe without returning to *Paſſau*, he trauailed vp towardes the Mountaines, by the verye ſame waye wherein hee had vnhappylye left the wounded body of his PHILAMIS: where coniecturing as neere as hee could, the place of the Combate, and loathing the crueltie of fortune, and lamenting the loſſe of his friend: he vnbridled his ſteede, and

and tooke of the Saddle, hanging them vp in a Pine tree, and with pitteous teares crying out in this ſort, he diſcharged the dombe creature.

Goe faithfull companion, and helpe of forlorne PHILAMOUR, & ſeeke out thy paſture, thou haſt *Danuby* to quenche thy thirſt, and theſe medowes to yeelde thee meate, liue thou at libertie, though my lyfe bee loſt, but of pittye kinde beaſt ſtraye farre from ſocietie, leaſt thine vnhappie ſight bee the cauſe of my ſpeedye ſearch: And when the Beaſt with nimble footing fled out of ſight, hee thus followed his diſcourſe.

Happy art thou in flight, that maiſt not behold my fall: and now Fortune ſpit thy venome, ſpight at Vertue, execute the wyll of HARPASTE, and crucifie poore PHILAMOUR: oh thou blinde wanton, all thy detriments are well deſerued, neyther wyll I flye the ſtripe, though I dye by the ſtroake. And thou inſaciate VENUS, behoulde I forſake Societie, and ſince thy followers are ſo frowarde, I wyll contemplate on them in my diſcontentes, and dye for them in theſe deſarts.

By this time the ſyluer Tapers of the night, ouer ſpred the heauenly circumference, and LUCINAN in hir Syluer Coatch, gan ſmile on all the attendants of the night, when PHILAMOUR wearyed with toyle, and attainted with ſorrowe, entered a cloaſe thycket, and in the mydſt of his meditations fell a ſleepe.

No ſooner did the daye beginne to diſcouer, but certayne Robbers who were woonte to haunte thoſe woodes, eſpying PHILAMOUR brauelye appoynted, ganne ſoddainlye aſſayle him. The young Gentleman deſyring nothing but death, was glad of this occaſion: and betaking himſelfe to hys weapons, he fought ſo deſperatelye that hee ſlewe three of them, but beeing at laſt ouercome with the number of aſſailants, hee fainted and fell ſoddainly, hauing manye dangerous gaſhes in moſt parte of his bodye. The Ruffians deeming the conqueſt woon, and their aduerſarie dead, ſpoyled

ſpoyled him of coate and Iewels, leauing him no furniture, but taking with them each thing that could be found, they left PHILAMOUR weltring in his bloud, who lifting vp his heauie eyes, being ſomewhat awaked from a long ſound, and ſeeing the place all to bee dewed in his bloud, tombled himſelfe as neere as poſſibly he could imagine, in that his feete fayled him to the place where he left his wounded PHILAMIS, when drawing as many teares from his eyes, as there iſſued drops of bloud from his woundes, with ſeeble voyce he thus concluded his tragedie.

You are pittifull, ye heauens ſaide he, who enuie me not to die: who in life time was continually indangered by diſdaine, now ſhall I incounter him whom I ſlew with crueltie, and content hir who delighted in my daungers, but oh thou cruell, be thou now pacified, for my dayes are expyred: and gentle ghoſte (if PHILAMIS ghoſt haunt this deſert) let vs be at vnion and embrace: eccho at this word, ſeeing as though ſhe could not content hir ſelfe without ſpeaking, returned the laſt word embrace, which gaue ſuch heart to PHILAMOUR that fainting through loſſe of bloud, he cloſed his armes, as of yeelding conſent, and waighted for death with willing conſtancie: but fortune who after ſhe hath tripped vp the heele, houldeth vp by the hand, and caſt downe to the depth, lifteth vp to dignitie, altered his expectation, and preuented his death: for CLORIUS the good ſhepheard and guide of ould NICROSIANS grange, who was continually accuſtomed to ouerpaſſe thoſe groundes, had by fortune that day good occaſion to ſearch the groue, in that he had loſt a Kid: who following his narrowe ſearch, encountered this dying bodye, ſprawling and weltring in his owne bloud: and being mooued with fatherly compaſſion, he ſtaunched the ſame, and bound vp the woundes: bearing gaſping PHILAMOUR on his backe to the grange which was neere at hand, where laying him in a warme bed and giuing him wholſome brothes, hee reſtored him: in ſuch ſort (continually plying his woundes with the balme and ſweete medecines hee moſt vſed) that PHILAMOUR recouered hope of life, and began oft times to walke

walke, but ſo diſconted euery way, as better had it beene for him to haue periſhed, then to haue endured ſuch perplexitie: often times did CLOREUS enquire his name, but he would not confeſſe, he onely tould him this: that he was a Gentleman, who trauailing the countrie was aſſayled by theeues, and robbed of his ſubſtance, for the reſt hee craued pardon, terming himſelfe the Vnfortunate and Vnworthie, and hauing borrowed ſome poore clothes of the ould man, he offered to leaue him, promiſing within two monthes to make him that recompence, as both ſhould ſhow his nobilitie, and requite the others good nature. CLOREUS at ſuch time as he tooke him vp, found a Iewell of great valew (being ſeauen Diamonds ſet in gould, after the manner of a heart) faſt tyed vnder his right arme, which for want of ſearch ſcaped the furie of the robbers, yet had they ſtripped him into his ſhirt, which Iewell (when he ſawe PHILAMOUR would needes part from him) he freendly preſented him with: which being a guift beſtowed on him in times paſt by PHILAMIS, PHILAMOUR receiued with ſuch ioy, as vpon CLOREUS earneſt intreate he reſolued for that day to ſpend the time with him (for that was the ſheapheards holydaye in that countrie) great was the glee among the paſtorall troopes of Shepheards, and CLORIUS as an auncient, was a chiefe at the feaſt, thether came euery louer in his beſt ſheepes Ruſſet, wearing ſtatlie greene laces on their ſtrawne hattes, with a great Noſgaye before like the fether of a ſorehorſe: gartered they were vnder the knee, vpon theyr cloth ſtocks, ſome white, ſome greene, ſome partie couloured, with great Cruell garters of *Valentia*, and happie was hee that could croſlegd leane moſt lobberlie (louingly I ſhould ſay) on his ſtaffe, and caſt a ſheepes eye on his ſweete heart, the young frie of the foulde, the prittie maides, ſimpered it maruailouſlie, and SIB would haue the bag pipe play naught but heigh ho, my heart is gone, for ſhe was ſtoong with a nettle or needle, or ſome ſuch weapon, about the waſt with a wannion. It greeueth me to tyre you with the countrey layes, or trouble your eares with theyr clowniſh loues, who hauing taſted of *Nectar*, are to nice to

ſip with SILOMUS: among the reſt that ſolemnized this feaſt, PHILAMOUR ſat like a ſtraunger, being ſo diſcontented in lookes, as the whole aſſiſtance pittyed him, they ſawe him ſo penciue. Among the reſt, a mountaine Goteherd called CELIO, a man of courtly capacitie, though a cluncfoote of the countrie, ſat neereſt our deſolate PHILAMOUR: and ſeeing no meanes to make him mery, enquired of CLOREUS what cauſe he had of diſcontent, how he came into thoſe deſarts, with all other circumſtances, who knowing the ould mans imperfections who was deaffe: reſolued him in a lowde voice, which was the occaſion that PHILAMOUR bluſhed, on whom CELIO fixed his eyes with great ſeueritie, and at laſt, after hee had made a learned conieƈture, he began (foreſeeing where PHILAMOURS ſhoo wrong him) to boord him in this manner.

Sir if a ſwaine may be bould to diſcourſe with a Signior, and an old man reaſon with his young maiſter, may it pleaſe you to ſuffer me to enquire your cauſe of care, who in our publike mirth are ſo penſiue and melancholie. I haue read good ſir of diuers, who ſought their quiet in the citties, yet haue found it in the deſerts: where although there be no ritch coates, yet may you meet reaſonable good counſailers. I know ſir you are learned, and your education hath beene courtly, ſo that it cannot be but you haue read ARIOSTO (a diſcourſe fit for dainty eares) and there ſhall you find, that MEDOR in the deſarts found no ſmall cauſe of mirth. Beſides TASSOES EIRMINIA finding no ſafetie in court, was ſuccoured in a cot. TULLY was quiet in his *Tuſculano*, but troubled in *Roome*, heare the peace, & heare the pleaſure: if therfore we may merit ſuch grace to know your grief, let an old mā hear it, who among al the trials of this world can conieƈture ſomwhat of the tiranies of a woman. It was no need to bid PHILAMOUR bluſh, for he was ſoūdly bitten, & though he had vſed no ſpeech, his griefs had been diſcouered by his ſighes, notwithſtanding to couer his imperfeƈtions as much as he could he replyed in this maner (ſtraning his voyce on high, that CELIO might better heare him.) Father (ſaid he) though the Eagles fether preuaile againſt thunder, & the leaues of the Lawrell

rell preſerue from lightning, though the *Oſtrich* ſkin driue out ache, yet there are ſome woundes that admit no weale, ſome diſeaſes that are deſperate: among which ſort ſince mine is vnrecurable, I greeue to diſcouer it, knowing this, that all the *Eloborus* of *Anticira*, al the drugs of India, all the gold in *Ganges*, cannot purge one dram of my melancholy, pacifie one fit of my feuor, nor buy me one ownce of content? what then profiteth it you to heare that which you cannot helpe? or me to tell yᵗ which makes me tremble to thinke it. CELIO that had already winded him, in this maner ceaſed not to worke on him. When VENUS (good ſir) was wounded with CUPIDS venome, ſhe found a *recipe* in his quiuer: there is no ſore but may be ſalued, no dead fleſh which *Sublimatum* ſercheth not, no body poiſned in *Sydmis*, but may be cured by PHILIPS potion: yea the heauens are ſo ſauourable in all caſualties, that the Coural comforteth againſt *Epileſia*, & ALEXANDERS viſiō betokeneth the care that God hath ouer euery creature, who in his victorie againſt the *Brachmani*, finding no remedie to to cure his ſoldiers, who were wounded by the *Indian* poiſned weapons: nor to cure PTOLOMEUS his deere page, whilſt full of care he tooke reſt in his pauilion, he beheld this ſtrange viſion. Him thought he ſaw a great Dragon houering ouer his head, which caryed a hearbe in his throate, which taught him the vertue of the ſame hearbe, & the place likewiſe where it grew, and he awaking, went and found the herbe, ſaued PTOLOMEY, and releiued his ſouldiers: the examples are innumerable in this cauſe: but vouchſafe me the hearing of a hiſtory, which though it bee ſhort wil yeeld you ſome ſolace. There dwelled heere in theſe deſerts, more neerly bounding yonder mountains, a yong ſhepheard called CALIMANDER, who fel inamoured with a yong nimph of this countrie named RUTHENIA, many countrey curteſies vſed he towards hir, ſhowing ſuch ſignes of obſeruance & duty, as had coy AMARILLIS bin ſo courted, ſhe had long ſince bin cōttracted with CORIDON, but ſhe vain maid, being more faire then fortunat: & more preciſe then witty, conceiuing pleaſure in CALIMANDERS ſufferance, like yᵉ peacock, gaſing onely on her faire plumes, not her foule feete: ſuppoſing what ſhee was, not what ſhe might be: at

ſuch time as with great deuotion the Sheapheard ſought her fauour, ſhe to trye his conſtancie, or els to deferre him from further fancie, enioyned him this impoſſible matter, to endure a ſeauen yeares penance in the woods of *Saracon*, without taſting anye ſuſtenance but rootes, to ſwim ouer *Laite* ſeauen dayes euery one of theſe winters in theſe ſeauen yeares: and laſtly to change all hir younge Lambes to luſtie Heighfors. CALIMANDER (coniecturing hir cruelty by theſe impoſſibilities) deſiſted not to accompliſh hir deſires, enduring all this ſeauen yeares penance with ſuch peremptorie reſolution, that all the whole countrey Swaines pittyed him, and exclaimed on RUTHENIAS crueltie, but as time maketh the ſtiffe Oke wante pith: the proude ſteede a poore Iade, the luſtie yoong man a three footed ould man, ſo after long indeuour, and more daunger, CALIMANDER was fortunate in perſecuting the two leaſt of hir commaunds, but diſpaired on the laſt: wherevpon comming with ſorrie ſheapheards about the mountaines, and hearing of one CLIMACHUS a cunning man, who hath forſaken the worlde to follow his ſtuddies, hee imparted his cauſe of trouble to this ſcholer, and reported the whole circumſtance of RUTHENIAS tyranny: who being naturally borne to vertue, and in that he was vertuous; was inclined to pitty: ſought ouer his bookes to worke the ſhepheards benefite, and as ſcience would and his ſkill ſorted out, on the next day when RUTHENIA ſhould driue foorth hir lambes, ſhe found Heyfers. CALIMANDER aſſured by CLIMACHUS, and confirmed by the aſſurance of his friends, gaue thankes to the ſcholler, approoued his vowes to be accompliſhed, and RUTHENIA had hir will, and theſe warres ended in a wedding, and as the poet ſayth ſo ſay I ſir:

And ſuch ſucceſſe wil folow happie hope.

By that time the table was taken vp, the tale was doone, when PHILAMIS impatient of delay (after he had giuen a ſollemne thankes for his intertaine) deſired to talke a parte with oulde CELIO, where diſcoueryng euery ſorrow of his ſecret, he beſought him in waye of friendſhippe, to certyfye him of CLIMACHUS abode: (this CLIMACHUS was his friend-

frendly PHILAMIS, who (as you hane heard) forſaking y^e^ world, had taken himſelfe to this Cell, where conuerſing with ſhepheards and gote-heards for recreation ſake, and applying his ſtudie for to attaine knowledge, hee became ſo excellent, that he ſeemed rather framed to learning, than to loue: to matchleſſe knowledge, than to imitation.) CELIO, as courteous as wiſe, quickly ſatiſfied his requeſt, not onely offering himſelfe as companion, but as guyde in his iourney, whereon PHILAMOUR gathered heart, parting from the company with ſuch a pleaſant looke, that each man eſteemed CELIO a good ſurgeon, who could heale his patient of ſuch a paſſion ſo ſodainly. CLORIUS was iocund to ſee him reioyce: in briefe, euery one departed from the feaſt to their foulds, whileſt PHILAMOUR and CELIO followed their way.

At laſt the mountaines which diſcouered themſelues a far off, preſented themſelues more neare. *Laite* was heard how along hir pleaſant banks ſhee prettily murmured, and nowe beheld CELIO the ſolitary cloyſture of CLIMACHUS, who being by age more meet to take reſt than to indure toyle, was glad to behold the end of his race, and the end of both their trauels: oftentimes by the way diſcourſed they of diuers accedentes, and deluded the time with words, leaſt they ſhould haue beene tyred with theyr walks. CELIO drawing neare his owne cottage, commended PHILAMOUR to good fortune, pointing to the toppe of the hill, and ſpeaking to PHILAMOUR after this manner.

You know my Courtly friend (ſaid he) that in the *Olimpian* games the wraſtlers ſuffered ſweat before they taſted the ſweet: and ALEXANDER ſeeking out the Temple of IUPITER was inforced to trauaile through deſerts, ere he attained his deſires: ſo then though haſt endured payne, hope the pleaſure, and haſt thee to the toppe of yond mountaine, where thou ſhalt meete with CLIMACHUS, and attaine thy content: for my ſelfe, were not my lims weake, I would wend with thee. But ſince I knowe the onely name of CELIO is able to coniure the ſcholler, vſe it, commend me, ſeeke him out, be aſſured of ſucceſſe, and ſo farewel. Whereupon after a courte-

ous conge he entered his cottage.

PHILAMOUR that ſaw but Hopes picture, not her perſon, deferred no time, but tooke a thankfull leaue, and about the ſhutting in of the Euening attayned the toppe of the mountayne. Now heard hee the falling ſtreames of *Laite* which in theyr ruſhing made him remember HARPASTES rigour: nowe behelde he the ſolitary Cell, and with admiration cryed out: Ah place of content, the very Court of my Paradiſe, where lyueth my ioy, and the ſage of ſcience. Euery way as he caſt his eyes, he beheld fayre meades, ſweete ſhades, and liuing fountaines: ſo that him ſeemed that *Paſſan* was a priſon to this ſolitary place. At laſt he beheld entering through a thick groue a man of trymme proportion, attyred in homely ruſſet: his hayre was ſcattered ouer his ſhoulders, & beard vnkempt or vncut, after the maner of that retchles Philoſopher, whom SENECA deſcribeth in his booke *De vita beata*, who no ſooner eſpyed PHILAMOUR, but chaunged his purpoſe, and ſodainly encountred him. But he that had behelde this meeting, might ſhew matchleſſe admiration: For as CLEOPATRA in hir waine ſtood amazed to ſee her ANTHONY weeping: and ARTHEMESUS ſeeing MAUSOLUS ſacke did ſurfet in ſorrowe. So fared it with theſe two couple, but with the one more forcibly: for PHILAMIS knewe PHILAMOUR, but he knewe not PHILAMIS. After long admiration, a ſecrete opinion entered the heart of PHILAMOUR, him thought this ſolitary man ſhoulde bee no ſtraunger, and in looking on the Hermit, he was ſo diſtraught with paſſion, that he had no liberty to ſpeake. But PHILAMIS more ſtayed, in whom Philoſophie had wrought an equabilitie of mind, forgetting all iniuries, began to greeue ſor company, and breaking off the meditation that detained PHILAMOUR he began thus.

Sir what ſeeke you? if ſuccour for your griefe, drye vp your teares: I knowe what you are PHILAMOUR, a Gentleman of *Paſſan*, you loue HARPASTE, ſhe is too cruell, I know your penance, and weigh each poſſibility: you come from CELIO, and you ſeeke my helpe, is not all this true Gentleman? PHILAMONR ſtanding like a ſtatue of ſtone, as if lately tranſformed

formed with MEDUSA, began to admire, and caſting him at the feete of CLIMACHUS his approoued PHILAMIS, he imbraced his knees, weeping ſuch ſtore of teares, as was pittifull to behold: Now came into his minde the vnkind crueltie towards his friend, and the thought therof was ſo forcible, that neuer looked HECUBA more ruthfull in the loſſe of her POLIDOCE, than PHILAMOUR did in thinking on his PHILAMIS. The wiſe *Rauennois* knowing both the cauſe of his griefe, and his hearty repentaunce, as hauing foreſeene them long before in his pryuate intellectuall ſcience, comforted him in this ſort.

Ariſe PHILAMOUR, there was neuer ſo great an offence among friends but will haue a pardon: thy PHILAMIS lyueth, and hath forgiuen thee: vertue in him hath ouercome all thy diſgraces, neyther canſt thou bee ſo vnkinde as hee is wylling to pardon. The infirmities of youth (yoong Gentleman) are many, and hatred once ſprung, is more great amongſt friends than forrayners. Come enter my hermitage and repoſe you: you ſhall haue time to weepe leſſe ſhortly, when you haue attayned your wiſh.

PHILAMOUR, as if before the Oracle of *Delphos*, or hauyng receyued a curteſie from SIBILLA of *Cuma*, with humble reuerence returned this anſwere.

Good ſir, and reuerend Scholler, could I expreſſe what I imagine, or define my ioy, as I deuine your iudgement, I would in good wordes witneſſe my great thankes. Sooth it is, I am miſerable PHILAMOUR, the abiect of fortune, the obiect of HARPASTES crueltie: Tis I (O my ſoule thou knowſt I ſorrow it) that haue iniured my friend, wounded my friend, and loſt my friend: whome might I ſee, to breath out my repentance in his boſome, to ſigh at mine owne ſhame, to finde that with my heart bloud, which I haue defaulted in by my hairebrayne heedleſſenes, I were ſatiſfied in ſoule, and hee ſhould ſee I was ſorrowfull.

PHILAMIS not able to indure any longer, to ſee the yoong Gentleman ſo penſiue and paſſionate, cutte off his continued diſcourſe with this ſhort anſwere.

PHI-

Euphues

PHILAMOUR greeue no more, euen for PHILAMIS ſake art thou welcome: I imbrace thee as if I were himſelfe, and wil loue no leſſe than PHILAMIS. Caſt off therefore this diſconted heauines, and frolike it in this ſolitary ſeat: for if thou carie beleefe, which is a helpe at maw, as the Phiſition ſayth to ſuch as wil be cured: aſſure thy ſelfe the day is thine, and the daunger is paſt. Hereupon taking PHILAMOUR by the hand, this diſguiſed CLIMACHUS brought him into his ſolitary Cel, where from a ſaire windowe he ſhewed him all the vallyes, & ſmilingly beholding *Laite*, ſaid thus: Heere is ſome of your pennance ſir, *Laite* muſt be beholding to you for an ouerflow: I beleeue HARPASTE knew ſhe ſhould driue you hither, ſhe inioyned you ſo happily. PHILAMOUR ſighed to heare her named, but ſee a wonder, PHILAMIS altered this ſorrow: for taking a booke in hand, and turning towards the Eaſt, there ſodainly fel a thunder-clappe, the heauens were diſturbed, and the waters came down with ſuch vehemencie from the mountaines, that *Laite* ſodainly of a little Riuer, began to exceed *Danuby*. Heere might you ſee the poore ſhepheards, leading theyr flocks to the higher places, and the Kids that fled in the plaines were driuen into the mountaines: many ſtreetes in *Paſſan* were troubled with this inundation, and HARPASTE hearing of theſe waters, with bluſhing modeſty diuined in hir heart, that ſhe muſt ſhortly haue a huſband.

All this while PHILAMOUR lay looking of the window, weeping for ioy, and oftentimes imbraced he the barre of the window, as if it had beene the dead body of his HARPASTE: till ſodainly PHILAMIS ſmiling made him ſurſet at another wonder: for enioyning him by no meanes to mooue at whatſoeuer hee ſawe, he cauſed him to ſit downe by him, when ſodainly there entered two in rich attire, reſembling HARPASTE and PHILAMIS, the one proffering him kindneſſe, the other courting him with amiable lookes: good Lord howe ſaine would PHILAMOUR haue moued? But ſeare with-held him, and care of his friends content, yet kneeled hee to PHILAMIS, crying out in great agony: Ah deare friend, I haue offended. But to draw him from this paſſion, PHILAMIS practiſed an other ſecret: for ſo-

dainly they vaniſhed, when as hee ſawe in a mirrour which ſtood oppoſite againſt him the whole courſe of his trauels, his daungers, CLORIUS comfort, and CELIOS friendly trauel with him: whereon while hee meditated, him thought the Tables were ſpread with great delicates, the muſicke and melodie reuiued his ſpirites, the Eunuches ſerued him in bowles of Saphir, and his entertainment was ſo ſumptuous, that although hee had a good ſtomacke to his meate, yet ſedde hee onely on admyration, tyll PHILAMIS cheared him after this manner.

Behold (ſaid he) Gentleman, the one halfe of your danger paſt, *Laite* is increaſed, your PHILAMIS is liuing, HARPASTE will be kinde, now fall to feed and welcome: aſſure your ſelfe that hee who found out your friend, will bring him you, eate therefore and reioyce, yoong men muſt not faſt which are towards marriage.

PHILAMOUR inuited thus kindly, fell to his victuals wel fauoredly, and both of them tooke the repaſt more pleaſantly, in that the one beheld, and the other hoped to ſee his friend. At laſt the tables were taken vp, the attendants vaniſhed, and the night beeing farre ſpent, CLIMACHUS conueyed his PHILAMOUR into a ſumptuous chamber, where he was entertained with ſuch delicates, muſicke, and delightes, as the lyke was neuer imagined by CLEOPATRA for her ANTHONY. In briefe, after long diſcourſe, and PHILAMOURS many vowes, his ſecret ſighes, his repentant hearts griefe, his humble ſuite to ſee PHILAMIS, his prayers to enioy HARPASTE, the graue ſcholler left him fully reſolued, promiſing him the next day ſo to further his deſires, that he ſhould not onely enioy her whom hee ſought, but ſee him whome hee wiſhed for: and thus with a friendly *Adios* he left him to his reſt.

No ſooner did the fayre morrow with bluſhing beautie incite the ſun to enter his chariot, & golden PHŒBUS with radiant beauties guilded the mountaine toppes with his fiery beames, but PHILAMIS aroſe: & now gan the ſparke of affection long ſmothered in cinders to diſcouer it ſelf, the coles became quicke fire, & PHILAMIS forgetting all former defaults,

began to reuiue the image of his PHILAMOUR, which abſence and vnkindnes had defaced in his heart: ſo that hee reſolued ſodainly to ſeeke his diſcouery. For as many ceaſeleſſe ſhowers, and infinite liuing ſprings, as the force of many mediterranean fountains, and the furie of raging riuers, alter not the ſaltnes of the ſea: So neyther deſtruction of bodyes, alteration of place, or any caſualtie of vnkindnes, can chaunge hys affections in whom perfect amitie is placed: whereupon attyring himſelfe after his courtly manner, trimming his locks and beard after their accuſtomed beauty, he prouided al things neceſſary for the iourney, cauſing a ſeruant to preſent PHILAMOUR with rich raiments, and all other neceſſaries, who newly awaked, wondered very much at this ſtraungers curteſie, and the rather in that whatſoeuer was ſent him, the meſſenger was wont to ſay that PHILAMIS preſented it. At laſt when PHILAMIS had ordered all things by his Art, and prouided horſes for their iourney, he ſodainly entered the chamber of PHILAMOUR: who beholding the olde countenance, and auncient courtly habite of his friend, was rauiſhed with ioy, and falling downe before the feete of PHILAMIS, he thus expoſtulated.

Ah deare friend PHILAMIS, what ayre hath diuided our bodies? or country hath detained my friend? whom I haue iniuriouſly wronged, and cannot but vnworthily ſpeake vnto. Ah gentle heart, thou mirrour of Vertue, my ſoules peace, my minds content, my courteous PHILAMIS: beholde my teares the teſtimonies of my ſorrowes, and accept my vowes the tokens of my true deuotion, who repent my raſhneſſe, and if I may merit reconcilement, promiſe ſuch affectionate loue, as neyther time, nor the tyranny of fortune, neyther many daungers, nor mortall detriment ſhall euer alter.

PHILAMIS not able to indure further delayes, caſting his armes about the necke of his PHILAMOUR, began thus.

My deare friend, though VENUS had a moule, it was no mayme: and ALEXANDER a ſcarre, it was no ſcath: CICEROES wen was no diſgrace: and PHILIPS crooked lymme lamed not his fortune. The Roſe is not to be contemned for one canker: the Cambricke, for one ſtaine: the ſworde for one flawe: the ſilke

ſilke for one fret: neither all friends to be forſaken for one falling out. *Alpheus* being freſh, cannot alter the ſweet water of *Arethuſa*: neither is MITHRIDATES poyſoned with one potion: we eſteeme our cloth by the wearing, aſwel as the wool: our wines by the taſt, as wel as the colour: & our friends as well in theyr faults, as in theyr ſauours. The ſilkes that haue faireſt gloſſe, ſooneſt looſe theyr glory: and beſt mindes are ſooneſt mooued: Though the Taylers gooſe burneth the finger, it ſmootheth the hemme: though the Diers ſtaffe weaken his arme, it waſheth the cloth: though vnkindnes fall among friends, yet kindleth it affection. Wherefore content thee my PHILAMOUR, the wrong is remitted: behold nowe no more diſguiſed CLIMACHUS, but thy deare PHILAMIS: beholde the wound I receyued, and aſſure thee the wrong is forgiuen: being left by thee, CLORIUS releeued me, who ſaued thy life, ſuſtained mee in neceſſities, ſince when I haue heere lyued in ſtudie in this ſolitary place, reſerued to do thee good, who haſt long be galled with griefe: Come therefore and haſte thee, our horſes are in readineſſe, and I will ryde with thee, aſſuring my PHILAMOUR, that eare night HARPASTE will ſhewe ſome curteſie.

It is vnſpeakeable to declare the many courtings, the often courtings, the kinde pleas, the courteous replies, which paſt betwixt PHILAMIS and PHILAMOUR. But to be ſhort, they broke theyr faſt and mounted on theyr horſes, beguyling the weary iourney with kinde wordes. No ſooner were they entred the Cittie, which was about noone ſtead, but the rumor was ſodainly ſpread of theyr arryuall: each one reioyced to behold PHILAMIS, who hering of the death of EURIMONE, ſmilingly ſayd thus. *Qualis vita, finis ita.*

Amongſt the reſt NICROSION beeing a Gentleman of noble nature, hearing of this good happe, the vnyon of friends, and theyr happye retourne, as one alwayes delighted to entertayne ſtraungers, inuyted PHILAMIS and his friend to Supper, making a royall banquet to manie rich Cittizens, to the ende to receyue them with more honour. Amongſt the reſt, I doubt not but you thynke this (Ladyes) that HARPASTE

had heartes reſt: who hearing of the arryuall of hym whom ſhe loued, hoped that PHILAMOUR ſhould haue a riuall in his loue: but when ſhe thought on the ouerflowe of *Laite*, alas ſhe ſaid, hath not PHILAMOUR deſerued my loue, hee is of noble byrth, of liberall nature, a Gentleman well poſſeſſed, and my profeſſed ſeruant.

Thus as the Diamond which endureth not the fire, but is mollyfyed in vinegar, like the balme which repineth the knife but is cut with the bone, her affections began to yeeld: and after ſome deliberation reſolued on his loue. In many louely contemplations paſſed ſhe the time till ſupper drew on, when ſodainly PHILAMIS & PHILAMOUR as inuited gueſtes entered the houſe of NICROSION, who with great humanity and frendly curteſie entertained them both: neyther was there any citizen who ſeemed not highly contented to beholde the ſafetie of this friendly couple. Amongſt the reſt fayre HARPASTE, with bluſhing modeſtie demeaned her ſelfe ſo courteouſly, as both cauſed PHILAMIS to reioyce, and PHILAMOUR to hope: who aſſiſted by the aduiſe of PHILAMIS, whileſt the Supper was making ready, tooke HARPASTE apart, and with a trembling tongue and troubled countenance courted her after this manner.

Madame, if faithfull thraldome deſerue fauourable acceptance, and harde aduentures happy auailes: I doubt not but your heart will bee accompanied with fauour, as mine hath beene occupied in forwardnes: and ſince I haue effected your demaunds, you will not neglect my loue. Behold my vowes performed, and your requeſts accompliſhed: See *Laite* with raging waters raunging through the vallyes, ſeeming rather a huge Sea, than a little Riuer: beholde my PHILAMIS aliue, whom you ſuppoſed dead, whom I preſent as a preſent to intreate you to take pittie.

Herewith PHILAMIS, who ſtill had an eye that way, drewe neare vnto them, and willing to make vp the contract, brake off PHILAMOURS diſcourſe, & began thus. Theſe were ſtrange vowes HARPASTE, which ſhew your ſtrictnes to reuiue y^e^ dead, & commaund the waters, which ſhew you are a right woman in

in your will, who can ſtep ouer, where you will not ſtumble, and commaund impoſſibilitie when you will not be plyant: but PHILAMOURS vertue hath preuented your follie, and in reaſon, ſince you haue cauſed him to make *Laite* riſe, you muſt now content him with a kinde fall. A cypher by it ſelfe is nothing, but ioyned to one maketh ten: there muſt be a bond where there hath beene a breache, and kindnes owed where crueltie hath beene ſhowed: rewarde therefore your true ſeruant good Ladie for my ſake, who hath endured ſo much in purſuite of your demaundes, that it would pittye you to feare, and it perplexeth mee to reporte. HARPASTE mooued with theſe reaſons: like the Marbell tamed with manye ſtroakes: the gould tryed with whote fire, the ſteele formed by many heats, at laſt relented: and behoulding PHILAMOUR with a kinde looke, and taking PHILAMIS by the hande, returned them both this ſhort and ſweet aunſwer.

Things attained with long labour (Gentlemen) at the laſt breede moſt delight, and when the tryall is paſt, the truthe is more accepted: ſince therefore PHILAMOUR hath endured, I will rewarde his dutie: and for your ſake PHILAMIS vouchſafe him ſuch kindneſſe, as my honour regarded, and my fathers conſent procured, I reſt his in all loue, and yours to commaund, who haue trauailed for him as his friend, and ſhall ere long ſee him the Lorde of my ſauours. PHILAMIS was not a little iocund to ſee this end: nor PHILAMOUR ſolemne to heare this ſentence: to be ſhort, after the feaſt was finiſhed, and the gueſts readye to riſe, by the conſent of both parties, PHILAMIS brake the matter to NICROSION: who knowing PHILAMOURS birth, bringing vp, and great riches, heartily condiſcended: Wherevpon in the aſſemblye of the Nobles they were both bethrothed, and happily in ſhort ſpace marryed: at which ſolemnitie CÆLIO was a bidden gueſt, and CLORIUS was highly entertained, and for his many curteſies made Lord of the grange, vpon the friendly requeſt of PHILAMIS. Long time in great ioy liued theſe louers, entertayning PHILAMIS in harty affection, who wholy delighted in his ſolitarie life, and contemning the vanities of the world, hauing

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regard to the well ending of his lyfe, and the intending of his ſtudy, with harty affection tooke his leaue of his PHILAMOUR: the one deſired the other to continue companie: yet PHILAMOUR muſt not leaue his newe wife, neither will PHILAMIS be drawne from contemplation: in briefe, after many promiſes of continuall intercourſe by letters, they tooke their friendly farewell: onlie PHILAMIS in that he knew his friend was too much beſotted with the worlde, and might forget himſelfe ſooneſt through ſecuritie, to reſtraine the diſtemperate enormities of his life, he left him in his ſtudyè this graue admonition, which he termed *The deafe mans dialogue*, which I haue heere vnder inferted, and leaue vnto your cenſure.

Philamis and his Athanatos, con-

taining, the Deafe mans Dialogue.

PHILAMIS.

GOd morrow father, & wel met. CELIO. Sir if you like the Kid lay downe the price, it is fat and tidie, hauing taſted the ſweet waters of *Danuby*, & the wholſome herbage of *Auſtria*. PHI. Why I ſalute thee CELIO, but cheapen not thy kid? CE. Oh ſir that which I wil take at your hãds ſhalbe but half the worth, halfe a *Bohemian* crowne or no money. PHI. I beleeue he doteth, I will ſpeake lowder: Ho CELIO I come not to cheapen thy Kids, but to haue thy company, for eld hauing many euels hath much experience, hearſt thou me, or art thou deaffe? CELIO. I heare you and yet am deaffe: deaffe if you talke as you did firſt, quick of hearing if you ſpeake hie, as you did laſt, pardon me good PHILAMIS in my imperfection, it is not of will that I offend, but by reaſon of infirmitie: if therefore thou wilt keepe thy laſt key in ſpeaking out, ſit thou neere me and pertake my ſhade, and preferre what queſtion thou liſt, and I will aunſwer thee. PHI. I would I had STENTORS voyce for thee

thee CELIO, truly I ſhould then need no ſtrayning, but ſo as I I may; and ſo long as you liſt, I wyll crye out my words before I looſe this company. CELIO. I but there is a meane in all things Maiſter, a difference betwixt ſtaring and ſtarke mad: ſpeake therefore ſo as you may not hurt your ſelfe, and I may heare you what newes? PHILAMIS. Heare is a vaine world CELIO. CELIO. Thou telleſt me no newes PHILAMIS, neyther may we mend it till God end it, I aſke no tydings of it but of thee: howe thou ſpendeſt the daye heere in theſe mountaynes? what are thy ſtuddies? what thy methode? PHILAMIS. I ſtuddy the Mathematiques. CELIO Thy ſtuddie is then ſuperficiall, *In alieno ædificat Mathematica*, it borroweth his principles from an other; by meanes whereof it attaineth to matters of higher perfection, if by it ſelfe it comprehended truth, & endeuoured to attaine the ſame, if by it ſelfe it could decide and manifeſt the nature of the whole world, it would profit our mindes, & help our memories: but in that it doth not ſo, doate not on it ſo. PHI. I wonder CELIO you diſpraiſe that ſo generaly, which is ſo perfect in his parts. I haue red ARISTOTLE, who in his *Elenchs* ſaith, that they who are vnredy in number, are vncapable of the ſecrets of nature: beſide AUGUSTINE a catholique doctor concludeth this. *Nemo* (ſaith he) *ad diuinarum humanarumque rerum cognitionem accedat, niſi prius artem numerandi diſcat.* If therefore Arithmatique being but the entrance to the Mathematiques be ſo beneficiall, what ſhall we thinke of the reſt, but as of things exceeding ſingular. CE. I condemne them not as vnneceſſary, but would teach and traine thee in ſtudies more neceſſary: numeration teacheth thee howe to count thy ſheepe, but not how to amend thy ſinnes. Arithmatique ſchooleth thee to apply thy fingers to auarice, but I would haue thee inſtructed how to draw thy mind from couetouſnes: the candle is a faire light till thou behouldeſt the ſun, and theſe trifling ſtumbling blocks of wit are ſweete, till thou perfectly ſee wiſdom. PHI. What thinke you of Geometry. CE. Geometry lerneth thee how to meſure thy fields, but not maiſter thy fancies: what profiteth thee to know an aker of land, & not the anchor of life? It

Sample of A
catalogue of different Studies

The Deafe mans

It teacheth thee how to obſerue the butting of thy lands: but how much better were it for thee to learne howe thou mighteſt willing looſe them? It inſtructeth thee to knowe the round from the ſquare, the diſtances of the Planets: but broughteſt thou thy minde in proportion were it not better? ALEXANDER of *Macedon* began to learne this Science to his forow: for finding by dimenſion how little the world was, and how ſmall a part he poſſeſſed, he found himſelfe great in too little. I tell thee PHILAMIS, had PHILIPS ſonne fought out true ſcience, as he ſtuddied this ſilly ſecret, he had ſeemed greater to himſelfe in contemning the world, then in conquering it. PHI. What thinke you of Muſick. CELIO. It is the darling of loſt time: it teacheth thee to know ſharpe and flat, high and lowe, *Diapente* and *Diapaſon*: but could it teach thee conſonance of the minde, and conſtancie in counſailes, this were better Muſick, this inſtructeth thee in vnitie, but maketh thee not as one. I haue reade that ZENOPHANTUS Harpe could mooue affections, but neuer maiſter them: theſe are trifles that aſke much toyle and yeelde little treaſure. PHI. What thinke you of Aſtrologie? CELIO. The kaye of preſumption is Aſtrologie, where men aſcribe to the opoſition of Planets the cauſe of alterations, which are onely to be applyed to Gods prouidence, who is he that dare claime the knowledge of things to come, vnleſſe he haue the ſeale of a Prophet? theſe are vaine things young PHILAMIS, and lets in our way, which hinder vs from the attainment of true bleſſedneſſe. Beware therfore, and bind not thy ſelfe to the things thou knoweſt not: but learne thou to ſeeke out ſuch things as thou ſhouldſt know. PHI. And what are they? CELIO. Not trifling Philoſophie, but true: learne to know thy ſelfe how weake thou art: learne to know thy life how wretched: learne to know thy death how certaine: thou ſhalt then finde, that al things in this earth are the fruites of error: that heauen is the hauen of felicitie, death the harbour of worldlye miſerye. PHI. And what is death? CELIO. The law of nature, the tribute of the fleſh, the remedy of euils, the path eyther to heauenly felicity or eternall miſerie. PHI. Howe is the fruite thereof

thereof knowne. CELIO. By the infirmities of life. PHI. Why is it poſſible that lyfe ſhould be infirme, which may attaine the title of bleſſednes? or may it be thought there is heauines therein, wherein men haue liued ſo happily? had not CÆSAR liued where had his fame been, which in the epicures opinion being ſpēt in delight, cōtaineth true felicity. CE. He had need be an epicure that ſo ſpeaketh, yᵗ only councelleth himſelfe by his ſence not by ſcience: he hath a fleſhly vnderſtanding, which as PAUL ſaith is the enemie of the ſpirit. I will tell thee what life is, and thereby ſhowe thee the commodities of death: lyfe is a pilgrimage PHILAMIS, a ſhadow of ioy, a glaſſe of infyrmitie, the pathway to death, wherein whilſt we trauaile, the moſt of vs looſe tyme, but preuent it not, and as ſtraungers from our infancie, by many pathes we trauell to one end, by many functions to one fate, yet is there no eſtate ſo certaine in lyfe, no ſtay ſo ſteddy, that complayneth not his wantes ere he come vnto his waine, begin in degrees, what thinkeſt thou of princes liues? PHI. I deeme thē hapy, ſo they be vertuous. CELIO. Thine exception then ſheweth they may default, and in that they may want, ſee thou that there is no worldly felicitie, true felicity. Saye princes grow great, they feare the vngratious, if vertuous, they are odious to the wicked: if temperate, they eſcape not contempt: ſay zealous, they are held ſeuere: if they winke at faults they are thought retchleſſe: in breefe, if they borrowe theyr happines from life, which lyes in the eſtimate of worldly eye, they are onely wretched in being happy in worldly iudgement. DIONISIUS a tyrant let him ſpeake, there is no princely happynes ſayth hee, but in death. PHI. What deemeſt thou of nobilitie? CE. As of the ſinowes of the body, they are the linkes of the ſtate, yet haue they flatterers to ſeduce them, ambition to depriue them, deſires to corrupt them, in breefe they do dayly but begin to liue, in that they feare to dye PHI. What of Lawyers? CELIO. They are miſerable, for they get with care, thēy thriue by contention, they are all in the quantity not in qualitie, you know the predicaments PHILAMIS, I may not preach further, they are good members of a weake bodye, who if they ſpend as much

ſtuddie in learning God as they do in the liues of the kings, thou would amend ſome qualities, and leaue ſome quidities. PHILAMIS. What of Merchants. CELIO. They are ſtudious to looſe theyr wealth, and weepe when they haue loſt it, carefull to get good, but ready to forget God. It is eaſier for a Camell to paſſe through a needles eye, then for a ritche man to enter the kingdome of God: if this be true as it is moſt true, what is theyr life? miſerie: what is theyr felicitie? miſerie: what is their end? miſerie. Is it not ſtrange that theſe men ſhould be miſerable liuers, yet hate miſerie, all is vanity ſaith the wiſeman, and SOLONS words are true, *Ante obitum nemo fælix.* PHI. Haue they not charitie? CELIO. Yes charity painted in theyr walles, not in theyr hearts, *Quilibet quippe*, euery Dog his loafe, though we may be liberall at his funerals. PHI. I ſee you then make no life but ful of languiſhing, as there is no night without darkenes: what deeme you of Poets? CELIO. To run on the letter, they are pennileſſe, ſtudious to make all men learned, and themſelues beggars: and whilſt they lament al mens want of ſcience, they are ſupplanted by all men in ſubſtance: they wright good tales, and reape much taunts, and are anſwered with, oh it is a proper man: but neuer a rag of money. PHILAMIS. And why is that, is it not for theyr corrupt life? CELIO. Seeſt thou that pad in the ſtraw, truly PHILAMIS thou ſayſt well: ſome are excellent, of good capacitie, of great learning, whoſe paſterall pleaſance, includeth much wit, and merits much reward, but for the reſt I would they might ſhift more and ſhiftt leſſe. PHILAM. How meane you this ſhift, me thinks it needs ſome ſyfting? CELIO. I would they had more ſhift in ſhirts, and leſſe ſhift in ſubtiltie: in briefe PHILAMIS their liues is miſerable, looke on euery mans way; it is eyther wickednes or wretchednes. PHILA. What thinke you of the deuine? CELIO. Why this is *Huſteron Proteron*, the Cart before the horſe: this figure was not appoynted by SUSENBROTUS in this place, this is a reuerend profeſſion, wherein the infirmities of lyfe are moſt healed, a happye courſe in this worldlye wilderneſſe, where mens thoughts are thornes to wounde theyr conſcience, theſe ſeeke theyr

theyr benefits in Gods booke, yet haue they theyr maimes in lyfe, theyr dayes and yeares are but miſerie, for in that they long after a further ioye, theyr comfort is imperfect: leaue we to diſcend to perticulars PHILAMIS: the end is, there is no content in earth, but this worlde is the onely pageant of inconſtancie, neyther hath man any thing whereof he may truly boaſt, or wherein onely he dooth excell: if he haue guifts of the body, they are blemiſhed by ſickneſſe, they are determined by death, if of the minde, they are weakened by the wantonnes of the fleſh: diſcend we in to thoſe perticulars which are in our ſelues, and rippe we vp our originals, ground wee not vppon the benefite of reaſon the beautie of our ſoule (whereby we learne to know God, and diſcerne good from euell) what goods haue we that beaſts pertake not with vs? We haue health, ſo haue Lyons: we are faire, ſo are Peacocks: we are ſwyft, ſo are Horſſes, yea and in all theſe well nye are we ouercome by vnreaſonable creatures. Let vs now ſee what is greateſt in vs: we haue boddyes, ſo haue trees, we haue forces and voluntary motions, ſo haue beaſts and woormes: we haue voyces, but how ſhriller haue Dogges? how ſharper, Eagles? how deeper, Bulles? howe ſweeter and delyuer Nightingales, why boaſte we then of that wherin we are ouercome? and is not this miſery of lyfe to be by them in theſe things ouercome? PHILAMIS. But by your patience CELIO heere is confuſion growne in this diſcourſe, els are many learned men deceyued: I haue read in EPICTETUS, that a lyfe ioyned with vertue is felicitie, ſo all lyfe by this meanes cannot be miſerable. CELIO. I wyl rid thee of all theſe doubtes, cleere thee of al theſe clowdes, confirme thee in all theſe controuerſies: There is good in apparance, and good in deed, felicitie in ſhadow, and felicitie in ſubſtance: the onely *intermedium* of which is death, which kylleth the corruption of the one, and furthereth vs to the fruition of the other, hee onely good is God, for hee is onely good as the Scripture teaſtifieth: the good in ſhewe is this vertuous vniting of life and learning, which taken by it ſelfe is a ſollace, and compared with GOD, is but a ſhadowe,

the true ſelicitie is to know God, the ſained is that which was PLATOES *Idea*, ARISTOTLES *ſummum bonum*, the *Stoikes Virtus:* the Epicures, ſenſuall felicitie: the one the inuention of man: the other an inſpiration from God. As touching a lyfe led in vertue, if it bee taken morrally according to the meaning of the Ethnicks, it may be termed felicitie, who had not light in the darkeneſſe: that doore, that vine, we haue to illuminate: let vs in, and refreſh vs in our worldly trauell: CICERO deemed CATOES ſtoicall lyfe Vertue, his end happie: ſo did SENECA, ſo CÆSAR his enimie, yet knew we it was myſerie: his life irreligious, his end deſperate. SENECA himſelfe talking grauely in his life time, wrighting conſtantlye of death, and touched ſomewhat with the thought of immortalitie, made a ſickneſſe of a ſigh, and in his end ſhewed ſome ouer ſtoicall reſolution, but we that haue attayned the cleere day, and are in the ſunny lyght of the Goſpell, what ſhall we terme this vertuous life? naught els (my PHILAMIS) but a combate of the fleſh with the ſpirite, our time of temptation, where we warre to haue victorye, and by fayth attaine the crowne of immortalitie. This is the path, & our fleſh the hinderance: Death the hauen where wearied wee reſt vs, and being diſſolued, attaine the direct fulneſſe of our ioye: Oh ioye without compare, oh little daunger, oh great crowne, or waye to true lyfe. Now ſeeſt thou PHILAMIS what thou ſoughteſt, theſe doubtes are decided, and the concluſion that followeth of all thys controuerſie, is that lyfe is miſerable euery wayes, but moſt miſerable to them that lyue ill, whoſe hope is dead, whoſe faith is falſified, who haue forſaken the true Sheapheard, to followe Sathan, betrayed theyr foule, to ſerue theyr bodyes, who are become the bondeſlaues of ſinne, and the ſeruauntes of vnrighteouſneſſe, who ſerue Mammon, and refuſe God, whoſe portion after death is the bottomleſſe pitte, where in ſteede of laughing they ſhall lament, inſteed of ſolacing they ſhall ſigh, and whilſt the righteous ſhall clap theyr hands for ioy in heauen, they ſhall foulde theyr armes for ſorrowe in hell: oh theyr horror, oh

oh theyr miſerie, oh that men can be ſo peruerſe, and God ſo propitious, who calleth all, and will ſuccour ſinners, who wil eaſe the heauy laden, comfort the comfortleſſe, giue Manna euen to the murmurers: oh whither am I carryed with theſe contemplations? into what Oceans of delight? wherein I behold as it were in a mirrour the indignitie of man, & the mercies of God: the miſeries of this life, and the fruits of death: of which when I begin to to thinke (my PHILAMIS) I beholde theſe writhen lims, as ſaylers doe theyr bruſed barke at the entrance of the hauen, reioycing that I haue paſt my perils to enioy my paradiſe. Oh happy death of thoſe (ſaith CICERO) who being borne mortall, haue ſo well liued as to enioy eternitie. This is the laſt medicine of all euils (ſaith SOPHOCLES) & the way that leaded vs to al beatitude (as witneſſeth LEONIDAS.) This bringeth vs through the ſtony way to the pleaſant path: this healeth vs in all infirmities: to this were wee borne, being by nature ſent abroad to learne experience, lyke yong ſonnes, to the ende we may with iudgement entertayne happy death as our beſt heritage. PHIL. Why pauſeth CELIO? or what holdeth thee in ſuſpence? CE. Oh PHILAMIS, I contemplate the true life: and as trauellers by the beauty of the coaſt conieƈture the benefits of the country: ſo in deſcribing the commodities of death, and weighing the fruit thereof, I gather the happines of heauen, to which the ſpirit would flye, were it not hindered by fleſhly infirmities. PHI. Leaue theſe contemplations (good CELIO) and profecute your diſcourſe: It were pittie your ſtudies ſhould preuent mine inſtruƈtions: I pray you let vs know why ſom men, ſince death is ſo ſweet, account it ſo ſower, and why other men take that for pleaſure, which ſome eſteeme to be their vtter perdition. CE. Truly PHILAMIS, thou haſt propounded a quaint queſtion, which auayleth much to knowledge of death, and cauſeth the better ſort to reioyce thereat, the worſer to prepare them in worthines to receiue it. That ſort of men which feare death, are they that liue in darkneſſe, whoſe liues are worldly, who conſider not the iudgementes of God, but are like Oxe and Mule in whom there is no vnderſtanding: theſe are not touched with

the knowledge of God, but are very hypocrites in his church: theſe proceed from euil to worſe, and their practiſes are often fruſtrate: theſe ſeize vpon the widows gleanings, and perſeuer in their wickednes: theſe are happy in ſeruing the deuill, and hardened againſt the ſeruice of GOD: theſe are they that thinke their ſinnes are vnſeene, and who perſeuering in their wickednes ſhall periſh: theſe are they againſt whome MICAH crieth out, whoſe iuſt condemnatiō is death: theſe ſhal ſigh in the day of iudgement, whoſe blindnes is more thā *Cimarian*, who ſhall haue portion with *Sodom:* theſe are they whoſe company is to be eſchewed, who make teares dwell on the widowes cheeks, and deuoure the fatherleſſe & deſolate: theſe are they who in ſtead of prayers, make purchaſes, whoſe indentures are their deuotions, whoſe priuy ſeales bee theyr prayer bookes: theſe are they that ſpende in waſt what poore men want, and beſtow that on hounds they ſhould giue to the hungry, and imploy that on brauery, they ſhould vouchſafe the begger: theſe are they (as BERNARD ſaith) that are made riche by poore mens farms, whoſe ſin ſhall be reuenged in hell fire: theſe feare death, becauſe they hope no better life, and flie the graue, in that they are fallen from grace: And this ſort of ſinners haue many ſwarmes of attendants: ſome more vehement, ſome more deſperate, all damnable: as are they who incounter violent death, after their wicked liues: and ſuch as being adiudged for offence, make the ſeparation of ſoule and body a deſperate laughing game. Theſe are they of whome EZECHIEL ſpeaketh, the ſoule that ſinneth ſhall die. Examples of theſe ſorts of men are infinite, among which SAUL may firſt exemplifie, who being rent from his kingdome, reft himſelfe of lyfe. IUDAS who hauing betrayed his Sauiour, hung him ſelfe in deſpayre. BRUTUS who hauing murthered CÆSAR, ſlew himſelfe miſerably with his owne ſword. CARUNDIUS TIRIUS, who hauing made a Bedlam lawe, endured a bloudie end.

Oh too many, too maruellous are the examples of ſuche men, who in theyr deſperatenes haue made death damnable, and in theyr diſſolutenes fearefull. What are they that take pleaſure in death? oh bleſſed men, oh happy pleaſure. Such as

as ſhine lyke the Sunne in theyr ſinceritie, ſuch as acknowledge their deliuerance from God, ſuch as are faythfull in afflictions, and humble them in perſecutions: ſuch as are godly in patience, and patient in godlineſſe: ſuch as are obedient in dutie, and ſtedfaſt in doctrine: ſuch as haue faith with the leaper, confidence with the blind-men, zeale with the woman of *Canaan*, acknowledge them ſinfull with the ſicke of the palſie, prouing rather CORNELIUS, a ſouldiour to beleeue, than SIMON MAGUS an inchaunter to lye: ſuch as looke for the promiſes of God, and thirſt after righteouſneſſe: ſuch whom the zeale of the Lordes houſe ſwalloweth vp: ſuch as ſuffer for perſecution ſake: ſuch whoſe faith is not wauering, and whoſe vowes are in heauen, though the body be on the earth: ſuch as are faithful and not fearful, that truſt in God, and miſtruſt not his promiſes: ſuch as are perſecuted with PAUL, and beleue with PAUL: ſuch as deſire to indure for the truth, not to be indurate againſt the truth: the number is too many to tell them, yet wold my numbring might breed more, ſo that with MOSES I might pray, O blot me out of the book of life ſo they may liue, ſo they may increaſe, ſo they may floriſh: & theſe alſo haue folowers, who thoe they deſerue not to ſit on the throne with the elders, may wait vpon the lamb as their ſhepheard: for my fathers houſe hath many dwelling places. But let vs now conſider of death, for he craues conſtructiō: ther is a difference to die with SOCRATES in innocence, and OUID in exile: there is a death to dy for euer, there is a death to liue for euer; the one pertaineth to the nocent, the other to the innocent; the one to the impugner, the other to the penitent; the one to the merciles, the other to the merciful; the one to the blaſphemer, the other to the righteous: & among the righteous ſort, ſome may fal to ariſe; for the righteous ſinneth ſeuen times a day: ſome fal to periſh, the examples are manifeſt, & let the learned dilate them. Among the wicked, ſome from SAUL becommeth PAUL; another from an Apoſtle, doth grow to be an Apoſtata: for ſuch as may and will not be, let their ſinnes light on their heads; for the righteous, bleſſed be the Lord, that hath choſen them into his fould; for ſuch as fall and may riſe, I wyll

ſpeake

ſpeake ſomewhat PHILAMIS, for it is my cuſtome: but I would to God that were all our amendments. Haſt thou faine, and wilt thou amend thy fault? then leaue (O mortal man) to perſeuer in thy follyes. For S. AUGUSTINE ſaith: As the loue of God is the well of vertue: ſo is the loue of the world the wel of vices. Come vnto me (ſaith Chriſt) all ſuch as are laden, & I will eaſe you. BERNARD ſaith, the perfect ſeruaunt of Chriſt loueth nothing but him. If then vaine man, thou haſt doted on thy riches, reconcile thy ſelfe, take thy croſſe & follow Chriſt. He that ſetteth his hand to the plough, and looketh backe: he that would follow him, and will ſtraight bury his father, he is vnworthy of the harueſt, vnmeet of ſuch a maiſter. Hath the Deuill tempted thee? lay hold on Chriſt. Heare HIEROME: The power of the Deuill is of no force beeing reſiſted by a ſtrong faith: And AUGUSTINE, who ſaith: That the Deuill can deceiue no man, except he confidently put his truſt in him. Haſt thou ſinned through contention with thy brother, amend thy ſelfe: Learne of PAULE to the *Galathians* the ſixth chap. Let euery one (ſaith he) among you beare the burthen of another. Heare TULLY: There is nothing (ſaith he) but may bee ſuffered by him that perfectly loueth his neighbour. I haue read in the Eccleſiaſticall hiſtorie, that ANTIPATER IDUMEUS, which was Father of HEROD the great, in diuers battayls receiued diuers wounds, bearing ſuch perfect loue to the Emperour his maiſter, that he indured them patiently: notwithſtanding afterwards being falſely accuſed before the Emperour, and brought vnto him, not relying on his accuſers complaints, but guided by his owne innocencie, hee ſpake in this ſort to his Maieſtie.

Mightie Soueraigne, I will vſe no great wordes for my excuſe, but theſe greene wounds, which I haue ſuffered for your loue, and aduentured in your ſeruice, which are euidences of my deuotion towardes you, and not of any doublenes: let them ſpeake for me, and expreſſe my loue, condemn my accuſers, commend my conſtancie.

The Emperour beeing of iudgement, receyued him into grace, and in ſtead of puniſhing him, plagued his accuſers: a leſſon

leſſon to reconcile friendes, and hauing reconciled them, to arme them to die well. For true friendſhip cannot be but amongſt good men (as TULLY witneſſeth) neyther can a good man that truly truſteth in the euer liuing God, euer fayle of a good end. But leaue we offences towards man, and caſt we our eyes vp to heauen: there ſitteth a Sauiour, who hath ſuffered for all our ſins, hath beene buffeted for our benefit, hath borne the burthen to lighten vs, hath beene crucified for our comfort, hath had wounds, to heale our weakenes, hath ſuffered ſhame to ſubdue our ſinne, hath ſwet bloud, to graunt vs ſweet bleſſings, hath beene plagued for our peace, hath groned to end our griefe: his mild hands hath been wounded for our immodeſt miſbehauiors: he hath ſuffered for vs that did ſin, in his body which had no ſin: who endured that which we deſerued: and compare we our raſhnes in offending him, with his righteouſnes in pardoning vs: Haſt thou offended him? (as thou canſt not but ſin in this fleſh) lift vp thy heart, and be greeuouſly ſorry, then ſee how hee calleth from the heauens: I am come to deſtroy ſaith he, be thou therefore ſtedfaſt. I wil locke the penitent man in my boſome: I will loue thee, if thou but leane towards me. Poure my repentance in thy lappe my brother, and I will ſaue thee, I haue compaſſion on thee, and will gather thee though a ſtraying lambe, & cal thee home tho a loſt ſheepe, and kiſſe thee though a retchles ſon, and pray for thee in that I am thine aduocate. Oh vnſpeakable mercy, who would not cleaue to this (anchor) to leaue the worlde? Who would not be reconciled to this God for a litle calamitie? who would not be hartily pentitent for ſuch a patron? PHI. Oh deuine ſpirit in a deafe man, good CELIO proceede, for thou comforteſt my ſoule. CE. Trouble me not to conclude PHILAMIS, but heare thou, can the pilat in the ſtorm refuſe a good harbor? can the condemned in his danger contemn his pardon? vnleſſe eyther the one be deſperat, or y^e^ other deuiliſh: it is impoſſible, it is inconuenient, among men it is incredible: how then ſhuld we refuſe Chriſt, when he calleth vs, who through the narrow ſeas of death, calleth vs to the hauen of heauen? who would not imbrace theſe waues thogh they embowell them? & kiſſe

theſe flouds though they ouerflowe him, and bleſſe this death for this worldly benefit. PHIL. I but CELIO, this wealth is a great foe of death, this is a deepe thorne (as GREGORY ſaith) that ſticketh in all harts, to leaue rich poſſeſſions, kind frends, to dwell in the graue, is not this a griefe? CE. What griefe PHILAMIS, what griefe can it be? BARNARD ſaith, your riches be vayne, for they promiſe Lordſhippe, and cauſe thraldome: they aſſume ſecuritie, but make payment of feare. And PAUL writeth to TIMOTHY, they that will be rich, fall into greate temptations, and ſnares of the Deuil, and into diuers vnlawfull deſires, vnprofitable, and noyſome, which bring men to death and perdition: are not theſe euen reaſons enough vnto reaſonable men to forſake wealth? What is a rich man but the flower of the graſſe? A poore man in his good heart, is better than a gay man with his golde ring: God filleth the hungry, and ſendeth the rich empty away. The poore widdow in *Luke* was commended aboue the great rich men: for deuotion is as great in a poore widdowes myte, as in a rich mans *Miriade.*

Say thou haſt riches, will they not waſt? and are they not ſubiect to ruſt? betrayed by fire? But gather not riches (my ſonne) the wealth that will periſh, but that which wil endure: all pompe is vaine, all pleaſure but a ſhadowe, ſeeſt thou not them die daily before thyne eyes? and wilt thou liue to them? They are the foes of men (PHILAMIS) they bring traytors to thy bed, worke murthers twixt father and ſonne, twixt mother and daughter: Oh vanitie of vanities, which men call riches. Art thou rich? know that the things which are at fulnes muſt haue a fall: wilt thou ſay vnto thy ſelfe, come let me reioice in my poſſeſſions, my barns are ful, my bagges ſtuffed? harke the ſentence ſounding in thine eare, Thou foole thy ſoul ſhal be taken from thee. CRATES the *Theban*, a man of great fortunes, and a graue Philoſopher, threw great ſubſtance into the Sea, and ſayd thus: Goe you from me ye fruits of couetouſneſſe, for feare in detayning you I drowne with you. Saint GREGORIE alleadgeth the example of an other Philoſopher, who bearing a great wedge of golde with him in hys tra-

trauaile, and conſidering in his minde that he could not poſſeſſe riches and vertue together, he wilfully threw his wealth from him, and ſayd thus: O vaine riches leaue me, the Gods graunt me that I may euer looſe you.

Thus did Ethnickes ſeeking but theyr chiefeſt good, and ſhall not we leaue worldly traſh, to liue with our good God? Who had not rather be a bleſſed NATHAN, than a curſed NABAL? though the wicked liue and growe in wealth, it is his forbearance: for what hope hath the Hypocrite (ſaith TOBY) if when he hath heaped vp his riches, GOD take away hys Soule? CHRYSOSTOME ſayth, God giueth benefites both to the worthie and vnworthy: thou mayeſt then be rich in vnworthineſſe, and tryumph in thyne owne wretchednes. Draw neare my Sonnes (ſayth ATHANATOS) I wil make your condition kingly, though you bee caytiues: I gouerne both the royal Crowne, and the humble Cradle. Come vnto me (ſayth ATHANATOS) I wil with drawing one ſigh, end al thy ſorrows: with one grone end al griefe, make your ſoules fit, I wil ſette you forward.

PHILA. Here ſtay good CELIO, thou haſt long time diſcourſed heere of the benefits of life euerlaſting, but giueſt no aſſurance of the ſame. Saith not the Philoſopher, *Poſt mortem nulla voluptas*? how can then this life be eternal wherin there is no pleaſure. If it be true that APOLLONIUS TIANEUS aledgeth, and the *Pythagoriſts* perſwade, that the ſoules haue paſſage from one body to another, me thinks this ſeparation ſhould be rather cauſe of moleſt, than myrth to the ſpirit. HOMER beſides a great Poet ſayth, that death is ful of horrour: ſatiſfie me heerein (good CELIO) that euery way thou mayeſt ſay ſufficient.

CELIO. If it bee true (PHILAMIS) as TULLY teſtifieth, that there is no nation ſo barbarous, that ſtandeth not in ſome religious awe of God, whoſe ſeate is the heauen, whoſe footeſtoole is the earth: If it be vndoubted in thee, that Chriſt his Sonne is the propitiation for our ſinnes, as each true Chriſtian muſt confeſſe, thou needs not doubt, the ſcripture ſhal ſatiſfy thee: hark what IOHN the Apoſtle ſaith of our ſauior, nay

what he himſelfe ſpeaketh of himſelfe, Ieſus ſaid to THOMAS I am the way, the truth, and the life: no man commeth vnto the father but by mee? wilt thou haue life euerlaſting? keepe the commandements. Chriſt hath ſwalowed vp death, that we might be heires of euerlaſting life. Chriſt is the bread of lyfe: the life eternal is to know God, and Chriſt whom he hath ſent his ſon. Beleeueſt thou Gods booke? why art thou then beſotted? why bringſt thou in this blind inſtance of the Epicure? Doth not SENECA the graue Philoſopher condemne him, prouing by aſſured reaſons that there is no felicitie but in death? If there be no pleaſure after the ſoule is departed, what becommeth of the righteous? deemeſt thou who hath runne hys race, hath not his garland? and that hee who hath finiſhed hys courſe, hath not his quiet? For APOLLONIUS TIANEUS ſince the Fathers condemn him, commend him not: for as one ſwallow maketh not a ſommer, ſo a fewe inſtances ſubuert not an vniuerſal certaintie. EUSEBIUS (with other learned) examining the cauſe of feare, eſpecially in death, reaſoneth thus: If there be any euill in death, it is the feare of the ſame that increaſeth it, and if there be no euill, the feare it ſelfe is a great euil: fond then is he that feareth death, for that he augmenteth his euill, or rather cauſeth it him ſelfe. Baſe is the ſpirit of euery man, ſaith SABELLICUS, which feareth deth: for fearing it in his own reſpect, in that he is in ſoule immortall, he ought not to fear, if he loſe his body: for what ſolly is it to be afraid of that which is at enmitie with vs? If deſire of gaine hath made death but a trifle, among the men of no heauenly capacitie: If it hath incouraged ſome to ſtop a ſwallowing gulfe with ye Romane, to die for their maiſter, as the ſlaue of ANTHONY, what ſhould death be to vs, which expect not a momentary, but an immortal glory? nor raiſed among men, but regiſtred in immortality? The ſweetnes of death was manifeſt in the perſecutions of the Primitiue Church, where infantes with great conſtancie endured much crueltie: ſweete is the payne in expectation of the pleaſure. Beleeue mee PHILAMIS, there is nothing ſo accordant to nature as death, and nothing more enemie to the ſoule, than mortall life, which is a Sea ſo tempeſtuous, that

that none but a conſtant mind (aſſiſted by diuine grace) can auoyd the ſhipwrack, marke the hard penance of this life aſſigned to our grandſire ADAM: Bicauſe (ſaith the Lord) thou haſt obeyed the voyce of thy wife, and haſt eaten of the tree whereof I commaunded thee, ſaying. Thou ſhalt not eat of it, curſed is the earth for thy ſake, in ſorrowe ſhalt thou eate of it, all the dayes of thy life: Thornes alſo and thiſtles ſhall it bring foorth vnto thee, and thou ſhalt eate the herbe of the field. Iu the ſweate of thy face ſhalt thou eate bread till you returne to the earth, &c. Hearke how IOB curſſeth that lyfe which thou commendeſt. Let the day perriſh wherein I was borne, and the night when it was ſayd, there is a man childe conceiued: heere haue we no continuing citty ſaith PAUL to the *Hebrewes*, I am wearied with ſpeaking PHILAMIS, and the funne inclineth to the Weſt. Thus time paſſeth like a ſhadowe, and life as BARNARD ſayth, conſumeth away like a bubble: ſcorne therefore to be in priſon, when thou maiſt haue libertie: to be a bondman, when thou maiſt be free: to be captiue in the fleſh, when thou maiſt liue in the ſpirit; caſt of thy ould wayes, and thy wonted vanities, forſake vnprofitable ſtuddies, and ſearch out the Scriptures, there is the liuing fountaine, the other are muddy puddles: there the truth, the other mens traditions: there the ſtrong anchor, y^e^ other but a weake grapple, oh looke on Gods booke, & leuel at Gods bleſſings, his words are perfection, the others the fruites of earthly opinion: caſt of vaine loues, and put on the loue of vertue: learne of OCTAUIUS to be continent, truſt nothing that ſauoreth not to righteouſnes: beleeue not euery fable, for follie hath many fine ſhadowes: beware flatterers, they are the ſnares of the innocent: be warie like ESOPS Mowſe, for there be many cats ſtirring, who will clawe thee where it doth not itch, and catch thee in their gripe, if thou haue no good regard: in breefe, liue thou well, and thou art wealthie. SENECA rather liked learned SENTIOS ſlaue DIPAOSTES, then his obliuious maſter the Senator: chooſe thy friends not by their coate but by knowledge, and among all things looſe no time, it is thy beſt treaſure: in thy writings aſcribe all good things to God,

and not to thy wit, in thy reading meditate often, it is SENICAES leſſon, *Nulla dies ſine linea*, if thou be paſſionate, repent thee of thy ſinne: if mery, keep the meane, the humble cot hath quiet, when lofty towers haue greateſt aſſaults: finally diſpiſe all earthly things in compariſon of heauenly ioyes, where is ioy without ceaſing, where the ſaintes ſing *Oſanna* ſeated about the throane, and the Angels miniſter to his deuine maieſtie, who giue thee grace to follow my counſaile, and grant me conſtancie in mine end, I am wearie PHILAMIS, and theſe old bones and cruſed carkas would haue reſt: farewell, God bleſſe thee, and as thou likeſt this dayes labour, come viſit me often. PHI. Fatherly are thy woords CELIO, and thy counſailes conformable, which I will lock vp in this breſt, and thinke on to mine benefit, beſeeching God to ſend many ſuch ſhepheards, to counſaile ſuch as I, who are youthful ſinners.

Philamis *to* Anthenor, *to comfort him in his exile.*

SInce there is no remedy (as EURIPIDES ſayth) more appropriate to men in perplexitie, then the exhortation of good & faithfull friends, I haue taken vpon me the libertie if not to pleaſe, yet to perſwade thee ANTHENOR, who hauing knowne worldly affaires, maiſt more eaſily diſgeſt afflictions. Thou art greeued in that thou art baniſhed thy country, diſpiſed of thy prince, exiled from the court, beguiled of thy contents, as if to a wiſeman all countries are not one? and ANACHARSIS ſhould not as well floriſh in *Athens*, as he was fauoured in *Sirria*? Why my ANTHENOR, all exile is but opinion, and good huſbandmen thriue as well in *America* as in *Aſia:* knowſt thou not that Liuerwoort is bitter, and yet healthful? where Baſill is ſweet and infectious? the wandring trauels of VLISSES made him wiſe, where had he ſtill liued in Greece, he had got leſſe glory: what ſo is offenciue in apparance, is not faulty in proofe, neyther is miſerie any thing but thine owne opinion, aſſure thy ſelfe that that only is thy country wherein thou liueſt content, and that to liue in *Auſtria* diſgraced, is no leſſe then to be an exile in *Hungaria*, what wilt thou make change

change common to thy ſelfe, where it is incident to many? whole cities haue changed theyr ſeate, and many hundreths dayly ſuffer that which hath chanced to thee, the onely difference, they wander like baniſhed men in a coloney, thou without company, they not knowing how to quel ſorrow, but thou how to conquer it. The Lapidaries chooſe theyr ſtones by ſuſtance and touch, *Stelon* vnleſſe it encounter the Toade is of no proofe, & without aduerſitie what knowledge of patience. The Pilate knoweth the goodnes of his ſhip in a wrought ſea, not in a weake wind: and ſuch as will not beare fortunes touch, are vnworthy Vertues temper: coulors that are not in grain, are fooneſt diſgraced, and ſuch as haue not taſted changes, cannot boaſt of conſtancy: euery country (ſaith DEMOCRITUS) is free and open to a wiſe man: and the world is but euery valiant mans walke: what is exile but that which may be euery mans fortune? if baniſhment were ſo bitter, why did SCIPIO make it voluntary? ſay thou wanteſt in exile, ſo did SCIPIO maintenants, REGULUS mercinaries, and MENENIO funerall, I tel thee ANTHENOR calamity is the occaſion of vertue, and no griefe is long that is great, ANATHAGORAS neither greeued to dye a forrainer, neither fainted to periſh in pouerty ſince he knew the earth ritch enough to giue him graue, the world ſmall enough to be his country. But examine we the cauſes which may moue diſcontents: thou wilt ſay thy princes diſgrace is the greateſt grief, weep not at this croſſe my ANTHENOR, for thy teares wil conuict thee, for if thou ſuffer without deſart, how vain art thou to ſorrow at thy vertue? if worthily, aſſure thy ſelf the abſence healeth the halfe of the woūd: ſeeke not thou ſweet freend to imitate the ignorant phyſition of whom CICERO ſpeketh, who in other malidies profeſſe thē-ſelues to haue art, & in their owne infirmities proue thēſelues aſſes, thou art driuen frō the court, happy art thou if thou haſt driuen the cuſtoms therof from thee, aſſure thy ſelfe thou haſt attained ſufficient ſatiſfaction, in that thou haſt auoyded that infection: beleeue mee a wiſe man ought not to looſe himſelfe in vayne laments, eſpecially hee whome Phyloſophy hath long tyme lyued withall. What is the balme of AEGYPT better

better then that of *Iudea?* or that of *Iudea*, ſweeter then that of *Inde?* the properties are one, the ſweetnes one: if thā trees are one, though carryed into many places, how vaine are men to be changed: that only *Celum mutant non animum*? oh ANTHENOR thou haſt gotten much by this griefe, thou haſt eſcaped vanitie, and vertue clothed in pouertie, beginneth now to haile thee, now maiſt thou tread fortune vnder foote, in that ſhe hath doone hir worſt, and triumph like a conqueror, ſince thou contemneſt hir wilineſſe: euen as the loſſe of leaues is ſmall in that the next ſpring renueth them, ſo the want of delights are of no waight, ſince a reconciled mind doth ſoone reſtore them. Beware leaſt DEMOCRITUS laugh at thee, and HERACLITUS weep for thee: the one to ſee the paſſionate, who haſt tryed the worlds inconſtancie: the other to thinke thy brayne ſhould be ſo addle, and thou ſo aged. But why trauaile I to teach that which the meaneſt minde doth imagine: truly ANTHENOR ſince each ſtorme will haue a calme, ſince in Tigris the Minow hath as great libertie as y^e^ Mullet, ſince the Loate thriueth as well in *Tibris* as *Tanais*, and the pooreſt conſtant minde in the ſtraungeſt country: dry thou vp thy teares, and ſhake of theſe trifles, let the equitie of thy cauſe confirme thy quiet, thy fruitfull conſtancie exceede fortunes contempt, ſo ſhalt thou prooue thy ſelfe well ſtaied and better ſtudied. *Vale.*

Epilogus.

LAdies and Gentlemen, I haue poſted Philamis *from* Paſſan, *to apply his ſtudies in the mountaines of* Stiria*: if his courting hath wrought you any content, I doubte not but his contemplations ſhall yeeld good conceit, he hath layd a line for loftie building, and hath vowed himſelfe to great ſtuddie and labour, it onely lyes in your fauourable good likings, to make him a forward workman, or to giue ouer in the foundation: the reward he ſeekes is your acceptance, the fruite you may reape may perhaps prooue ſcience: ſince therefore all that he requireth is but a good word for a great worke, vouchſafe him that which lieth in you to beſtow, & in him to deſerue, & till that time, farewell.*

FINIS.



THE

Life and Death of william Long beard, the moſt famous and witty Engliſh Traitor, borne in the Citty of London.

Accompanied with manye other *moſt pleaſant and prettie hiſtories, By T.* L. of Lincolns Inne, Gent.

Et nugæ ſeria ducunt.



Printed at London by Rychard Yardley and Peter *Short, dwelling on Breadſtreat hill, at the* Signe of the Starre.
1593.

AUG 30 1881

Subscriptions Record.
(Nos. III. – IV.)

To the Right vvorſhipfull ſir William Web Knight, Tho. Lodge wiſheth increaſe of Worſhip in this life, and eternall blsſſing in the life to come.

THe general care which you haue had in the fatherlie gouernement of the Cittie, and the worthy forwardneſſe in eſtabliſhing al vertuous councels for common good, haue made me preſumptuous beyond my cuſtome, in the behalfe of my contreymen to preſent your Worſhip with this ſhort model of hiſtories, wherein you maye both find matter worthy the reading and circumſtances of deepe conſideration. I make you patron of theſe rare things, who are the very pattern and true *Mecenas* of vertue, ſeeking by your wiſdome to eſtabliſh the eſtate of poore Cittizens ſonnes decaied, and renew that by your care, which they haue loſte through vnaduiſedneſſe. Accept I beſeech you my poore talent or my widdowes mite, with as great deuotion as the hart can imagine or opinion conceit, and command me who during life am your worſhips moſt bounden.

Tho. Lodge.



To the Gentlemen Readers.

THe world is growne to that excellencie now a daies Gentilmen, that no conceits are held worthy cõmendations, but ſuch as haue coppy of new coined words, and matter beyond all maruaile. For which cauſe what ſhall I expect? who haue neither the ſtile to indight ſo high, neyther the abilitye to pleaſe curious eares, Truly my expectation ſhall be anſwereable to my skill: ſo that I will expect no more then I deſerue: and deſire no more than the curious wil afford. Taylors and Writers nowadaies are in like eſtimate, if they want new faſhions they are not ſanſied: & if the ſtile be not of the new ſtamp, tut the Author is a foole. In olde time menne ſtudied to illuſtrate matter with words, now we ſtriue for words beſide matter. Since therefore the time is ſuch, and iudgements are ſo ſingular, ſince the manners are altred with men, and men are in thraldome to their faſhionate manners, I will with the Diar prepare my ſelfe to waſhe out the ſpots aſſoone as they are ſpied, and borrow ſome cunning of the drawer, to coulour an imperfection ſo well as I can, till ſuch time I haue cunning to cut my garment out of the whole cloath. And ſo reſolued to thanke thoſe that accept, and to ſhake off each reproofe of the enuious, as lightly as it is lent me, I take my leaue.

Yours in all friendſhip,
T. L.

¶THE LIFE AND death of William *Long beard.*

Howe Willyam Long beard betraied his elder brother vnto his death, of his falling in acquaintance with the Abbot of Cadonence *in* Normandy, *and how cunningly and coulourably they got authority from the Kinge to accompliſh their ambitious pretences.*

WHilſt all the world was in vprore, and ſchiſmes raigned in the Church, when God by prodigious ſignes, threatened peſtilent plagues: at ſuche time as two ſunnes appéered in our Horizon in England, and three Moones were diſconered in the Weſt in Italie, WILLIAM with the longe beard was borne in the famous Cittie of London, of greater minde then of high parentage, a graft of mightie hope at the firſt, though (as it afterwards proued) his parents ſpent too much hope on ſo little vertue. This frée Cittizen borne, tenderlie foſtered in his infancie, was afterwards trained vp in good letters, wherin he profited ſo ſuddenlie, that moſt men wondered at his capacitie, and the wiſeſt were afraid of the concluſion: And for that the age wherein hee was bread (being the third yeare of Henrie the Second) was full of troubles, this yoong mans rare guifts were raked vp in the embers, little regarded becauſe not yet ripened: but at laſt as years increaſed the minde ordained for mightie thinges began to mount, the rather becauſe ambition ſealed his eies, which made him with the Doue ſoare ſo hie, till his own cunning

and labour made him be ouerturned: for when he perceiued his fathers foote alreadie prepared for the graue, his mother ſeazed by age, and more beſotted with affection, himſelfe at mans eſtate & without maintenance, he thus began the firſt fruites of his impietie, the ſequell whereof exceedeth all conceit, and teſtifieth his deuiliſh and damnable nature. He had a brother elder than himſelfe in yeares, but yoonger in policie, who (hauing by his owne frugalitie gotten great wealth) was called to be a Burgeſſe of the cittie: a man beloued of all men for his vpright dealing, and lamented of al men for his vntimelie death. For William little regarding the benefites he had receiued of him in his youth, the brotherlie kindneſſe, the bountifull curteſies, ſought all means poſſible to betray him, who had trained him vp, to ſuck his hart bloud, who had fought his harts reſt, and to that intent ſéeing the opportunitie fitted him, in the raigne of Richard the firſt, that noble Prince of famous memorie, he ſuborned certeine lewd and ſiniſter confederates of his to accuſe him of Treaſon: for which cauſe poore innocent man being ſuddenlie apprehended, his goods were confiſcate, his body impriſoned, his wife and children left ſuccourleſſe, whilſt wicked WILLIAM being both complotter, informer, and witnes, wrought ſo cunningly with the kings counceil that the goods were his, which his brother with his long labour had gotten, and the poore innocent man brought out before the Iudges with wéeping eies, beheld his yoonger brother both reuelling in his ritches, and reioicing at his ruine. Many were his obteſtations before God, and proteſtations to the Iudges, manie his exhortations to his brother, and deteſtations of his periurie. But WILLIAM whoſe hart was the very harbour of all impietie, ceaſed not in his owne perſon to ſolicite, and by his companions to incenſe the Iudges in ſuch ſort, that his brother was at laſt by them condemned and adiudged to death, as ſome Writers ſuppoſe for coining. And being led forth to his execution like an harmeleſſe innocent, the people muſtering about the place, the curſſed brother the occaſion and compactor of his confuſion accompanie him, with

with theſe or ſuch like words he finiſhed his life. Thou God that knoweſt the cauſe of my vntimelie death, canſt in iuſtice puniſh my vniuſt accuſers, meane while take mercie on my poore ſoule, who am forſaken of my priuate friends, be thou a ſafeguard vnto me, whoe am left without ſuccors, and helpe the defolate widdow with hir diſtreſſed children. This ſaid, after ſome priuate conference by permiſſion, betwéene his brother and him, he ſuffered torment.

But WILLIAM hauing gotten wealth began to take vpon him ſtate, and vnderſtanding his father and mother through hartie griefe were in their extreame age committed to the graue, he feazed on their goods, carrieng ſuch a countenance in London that all men wondered at him: In wit he was pregnant; in publike affaires pollitike; in reuenges conſtant, in ſpeeches affable, in countenance graue, in apparell gorgeous, yea ſo cunning was he to inſinuate himſelfe among the Commons, that as the report went, he had more Prentiſes clubs at his command, then the beſt Courtier had ſeruants to attend him.

And as the cuſtome is whileſt thus he behaued himſelfe, it fortuned that hee fell in companie and conference with the Abbot of *Cadouence* in *Normandie*, a man as high minded as himſelfe, and more ſubtill than SINON, by whoſe aduiſe and directions he grew ſo craftilie conceited, that vnder a holie pretext he wrought more miſchiefe, than either the Councell of England could for a long time remedie, or by induſtrie reuerſe, and thus it fortuned. After that the noble and warlike RICHARD the firſte of that name, had to his immortall glorie recouered his rights in France, eſtabliſhed peace with the French king, and by the perſwaſions of his mother Dame ELIANOR, reconciled his brother IOHN, who had before that time béene at deadlie feud with him. It pleſed his Maieſtie, partlie for his owne recreation ſake, partlie to remedie the diſcontents of his ſubiects, to goe on Progreſſe in the eight yeare of his reigne, and in the yeare of our Lord 1197. at which time the Abbot of *Cadouence* and WILLIAM watching an occaſion and oportunitie, ſo cunning-

lie wrought the matter, that they had audience at his Maieſties hands, and attained vnder the broad ſeale the whole ſumme of their requeſts. The Abbot couloured his ſtratagem vnder the coppie of conſcience: aſſuring the king that the corruption of his officers were the chiefeſt groundes of publike contention, praieng him in the bounty of an heroick and princelie potentate, to take ſome order for the correction of them, leaſt at the laſt it ſhould turne to his owne confuſion.

His maieſtie that had euer regard of the poore, with gratious good words thanked him for his good will, giuing him warrant and authoritie to redreſſe thoſe inconueniences, and promiſing him great promotions, if he tooke any profite by his pollicie. WILLIAM now that hath the ſecond ſubtiltie to enact, ſuted his lookes in all ſobrietie, and ſtroaking his long beard which he curiouſlie foſtered euen from the beginning, tolde the king of the infolence and outrage of rich men who ſpared their owne and pilled the poore, robbed IRUS and clawed MIDAS: beſéeching in the commons behalfe, a remedie for this inconuenience: wherevnto the king eaſilie condiſcended, ſo that he likewiſe was authorized to redreſſe ſuch enormities, and both he and his fellowe Abbot, were with manie princelie fauours diſmiſſed.

Mounted thus vpon the whéele of Fortune, which euerie waie ſheweeth hir ſelfe as fickle as ſhe is fauourable, as ful of gall as ſhe hath honie, they both of them depart for London, carrieng ſo high countenances as euerie one were amazed at their manners. My lord Abbot firſt ſuted in his Pontificalibus called forth diuers officers, purpoſing to examine their accounts, taunting them with vntowarde languages, and accompanieng threates with impriſonment. But as the Giants that threatened the heauens were ouerthrowne in their moſt hautineſſe, and as PHAETON vſurping his fathers ſeat was confounded for his ambitious pride by vntimelie death, ſo the Abbot of *Cadonence*, when he thoght to cauell at all accompts, was called to accompt himſelfe, before the Tribunall iuſtice ſeat of God, and died in mideſt of

of his iollitie. But WILLIAM who towred with the *Phœnix* to burne in the ſunne, and aduentured to croſſe the trobleſome ſeas of this world to periſh with ouermuch wraſtling in the ſame, now began his pageant exhorting and ſtirringe the commons to loue and imbrace libertie, to fight and labour for freedome, brieflie to deteſt and blame the exceſſe and outrage of ritch men, whoe as he tolde them reaped the ſweet whilſt they poore ſoules ſweat for it. Heerevnto wreſted he manie ſtories of antiquitie: Firſt the *Laconian* ſtate, next the popular gouernement of *Athens*, wherein peace neuer flouriſhed better ſaid he, than when the Commons had frée-dome of ſpeech. With theſe and ſuch like honie ſpéech, he ſo animated the multitude, that like a ſecond HERCULES he drew them by the eares thorow the honie of his eloquence. And to his words he annexed action, vndertaking manie poore mens cauſes, who were ouerborne by the rich, handeling his matters with ſuch pollicie, as that he was held for a ſecond God among the poore, and for a long time eſteemed for a good ſubiect by the Prince. Yet notwithſtanding this, the mightie maligned him greatlie, for that he had informed the king that by their meanes his Maieſtie loſt manie forfeits and eſcheats which were due vnto him: and for that his deteſted ſubtleties may be more apparant, where through he cloked his ſuccéeding treacheries, I haue thought good to ſette downe ſome one of them, which may giue a taſte to thoſe tragike miſeries which ſhall enſue.

How William with the long beard handled the cauſe of Peter Nowlay a Cobler, who was iniuried by Robert Beſant, ſometime Bailife of London.

DVring the time that WILLIAM long beard flouriſhed after this manner in all pompe and pleaſure, attended dailie and hourelie by hole troops of Citizens, it fortuned that one PETER NOWLAY a cobler, a man of little capacitie liued in London, whoe hauing gotten vppe

by his owne handie labour and endeuour, the ſumme of fortie marks, and not knowing the meanes how to employ the ſame to his beſt commoditie, ſolicited one ROBERT BESAUNT, ſometimes Baylife of London, to take the ſame money into his hands and to employ it to ſome good vſe, to the ende that after his deceaſe, his poore infants which were twoe in number might haue ſome ſuccour and maintenance.

This money ROBERT BESAUNT accepted, hauing the vſe thereof for the ſpace of ten yeares, accuſtoming poore Peter as theſe great men are wont to doo, to a Sundaies dinner, and ſwéet words (which in theſe our daies is the verie poiſon of this world, & in that time was no ſmall peſtilence) At laſt, pleaſed God to call the Cobler to his mercie, where through his poore wife liued diſtreſſed, his children complaine theyr miſerie, and all his neighbors conſidering the honeſtie of the man in his life, were compaſſionate, and pittied his Orphans after his death. The poore mother ſeeing hir neceſſities increaſe, and hir abilitie quite ouerthrowne, ſeparated apart from all companie, began to wéepe verie tenderlie, recommending hir poore babes to his mercy, who had no doubt lent them hir to a better end than famiſhment.

Ahlas (ſaid ſhe) my God, if the leaſt Sparrow is not vncared for by thee, what letteth me to truſt my childrens helth vnto thée, who hauing beſtowed breath vpon them, mayeſt likewiſe in fauour beſtow bread vpon them. Thou ſéeſt Lord their friend is taken from them, and the mothers neaſtlings without thy helpe muſt become ſtaruelings: Woe is me; would God I had forgon my life, or forgotten loue: or would my handes were as plentifull, as my heart is pittifull. Ah Pellican, I muſt imitate thée, and pierce mine owne breaſt to the end I may foſter my babes, otherwiſe the helpe is vaine which hope yéeldeth, ſince charitie is cold which ſhould feede hope. Woe is me, where ſhould I begin to mourne, that haue no end of mone. Shall I lament my marriage: no, the heauens ordained it: ſhall I complaine of Fortune? no: for then I ſuppoſe an enimie where there is none: ſhall I blame my fruitfulnes? how vaine were that? ſince it is

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a felicitie to enioy babes. What then ſhall I doo? truelie put my whole truſt and confidence in Gods mercie, whoe being Lord of all plentie can beſt of all relieue neceſſities. Scarſly had ſhe ended theſe words, when as hir yoong ones, the one imbracing hir necke cried for meate, the other kiſſing hir hands moorninglie bewraied his wants: whilſt ſhe like MIRRHA hauing tears to bewail them, no treſure to relieue them, ſung this wofull Lullabie vnto them, whilſt the muſicke of hir voice enforced them to liſten hir.

Lullabie,
Ah little Laddes
Giue ceaſeleſſe ſorow end with lullabie,
Suck vp my teares
That ſtreame from out the fountaines of mine eie,
Feed, feed on me
whom no good hope or Fortune glads,
Oh ſet me free
From thoſe inceſſant and purſuing feares
which waken vp my woes and kil my pleaſure.

Lullabie,
Weepe, weepe no more
But let me weepe, and weeping weepe life hence,
That whilſt you want,
I may not ſee falſe Fortunes proud pretence.
When I am dead
My God perhaps will ſend you ſtore.
Oh ſmile in need,
Poore hungry babes let ſmiles be nothing ſcant
I teares, yow ſmiles; both haue no better treaſure,
To bring theſe woes exceeding meane or meaſure
To Lullabie.

Noe ſooner had ſhe finiſhed hir ſong but ROBERT BESAUNT entered the houſe, who though altogither giuen ouer to couetoufneſſe, yet beholding the wofull eſtate of the poore wife

and children, he comforted them the beſt he might, ſending for ſome little ſuſtenance to yéeld hir and hir little ones ſom ſuccour, and after ſome conference about hir huſbands ſtate, & his maner of death, he deſired colourablie to ſee hir writings, to the ende he might couenablie conuaie out of her hands the bill of fortie marks, which he had paſt vnto PETER hir huſband in his time. The ſillie ſoule ſuppoſing his almes deeds was vnattended by trecherie, drew out of an olde till, certeine briefes which ſhe had, vſing theſe or ſuch like terms. Maiſter BESAUNT (ſaith ſhe) your worſhip as I remember, ought to be a patron of theſe poore infantes: for I haue oftentimes heard my huſband ſaye (when I had a motherlie care what ſhould become of my children) that he had prouided for them, charging me to remember that till euer when I needed, & to vſe you as a father for theſe infants, whoſe honeſtie as he ſware, he would builde his ſoule vppon: for which cauſe (giuing him the writings) I beſéech your Wor. quoth ſhe, to pervſe all his ſecrets, & to ſtand my good friend in this my miſerable widdowhood. Maiſter BESAUNT touched to the quicke, changed coulour verie often, and receauing them at hir hands with a quiuering feare (procéeding by reaſon of his earneſt combate betwéene conſcience and couetouſneſſe) he at laſt, after long peruſing, found his own bill, which he careleſlie tearing, tolde hir that all of it was but waſt paper, and therevpon bluſhinglie departed, giuing hir but colde comfort for hir great hope.

The good woman animated by ſome diuine power, and eſpieng the ſeales of his ſhame ſhadowed in his bluſhing browes, tooke hold of his gowne ſléeue, praieng him to ſtaie a little while, and not to leaue hir ſo ſuddenlie: for (ſaid ſhe) good ſir, if you thus leaue vs, you ſhall proue that you little loue vs: beſides, your haſt makes me to miſdoubt your honeſtie (pardon good ſir I praye you if I miſtake) for thus to wreak your ſelfe on paper, and to ſhew by your ſuſpectful lookes, your apparant miſdoubts, makes me imagine you haue deceiued my PETERS hope, beſides theſe papers which you haue torne, may perhaps be ſome teſtimonies, which I will

will gather as the relikes of your rage (and therewithall ſhe ſtooped and tooke them vp) But aboue all good maiſter BESAUNT remember God, quoth ſhe, and if there be ought that concerneth theſe little ones in your conſcience, cloake not in that behalfe, for God who gaue them me, will not ſuffer their innocencie to be vnreuenged.

Maiſter BESAUNT ſore incenſed with theſe words, and ſuſpitious leaſt his councell ſhould be diſcloſed, by the broken and ſcattered papers: at firſte by ſmoothe ſpéeches, began to perſuade hir, to reſtore him them; but when reaſon and intreatie inioyed no place (for the more he moued hir, the more ſhe ſuſpected) he began to vſe violence. When as the poore children ſeeing their mother iniured beyond meaſure, cried for helpe for hir, whom motherlie care had animated alreadie, euen to the triall of death, rather than to leaue hir papers.

The noiſe in the houſe, and the crie of the children, called in the neighbors, whoe ſeeing ROBERT BESAUNT, a man of ſuch reputation as he was held: not daring to inforce, began to intreat his forbearance: who dreading his owne diſcredit beyond meaſure, left hir for that time, puffing, ſweating, and ſwearing, that he would be reuenged on hir, whoe had in this ſort wrought his diſcontent: to be ſhort, he neuer deſiſted, till ſhe were impriſoned, vowing neuer to graunt hir libertie, till ſuche time as ſhe reſtored to him the torne writings.

The miſerable Widdowe in this peck of troubles, gathering a verie confident boldneſſe vnto hir, denied the reſtitution. And finallie, after the councell of ſome poore Cittizens, put vppe a ſupplication or a ſupplantation (as the fillier ſort of people called it) vnto WILLIAM with the longe beard, preſenting him likewiſe with the broken and torne peeces of paper, neuer ceaſing in moſt humble and pittifull manner, to intreat a mercifull and tender compaſſion, towardes the relieſe of hir ſelfe and hir poore children. WILLIAM that pretermitted no occaſion whereby he might inſinuate himſelfe amongeſt the poorer ſort, and winne the credit

of a good Iuſticer at his princes handes, began to examine euerie circumſtance, and to leaue no meane vnſought, wher by he might get himſelfe glorie, and doo the poore widdowe good.

Firſt therefore, he ioyned the papers, and conferred the manner of the iniurie with the other circumſtances, and at laſt he euidentlie found, and therewithall certified others, that theſe torne papers, was the bill of debt for forty marks. Finallie, comparing the eſtate of the poore man with that of BESAUNTS, the time the money had béene in the defendants hands, and the corrupt intention of the riche man, whoe by renting the bill, thought to race out the remembrance of his due debt, he called him before him, charging the officiall to bring the widdow and hir children before him in open ſeſſions: where after long debating, and trouble on both ſides, BESAUNT ſtanding on his credit, the widdow on hir innocencie: WILLIAM willing to catch the cat with his owne clawe, began thus. Maiſter BESAUNT, you are called into iuſtice, not that we ſuſpect your honeſtie, or detract from your eſtimate, but for this cauſe are you called: that if you will be depoſed, that all allegations which may be alledged againſt you by this widdow are falſe, you may ſée hir puniſhed, and iuſtice executed. BESAUNT little ſuſpecting the ſnare that was laide, and the ſubtiltie intended, began with huge oathes to proteſt, that he neither ſtood any waie indebted to the poore Cobler latelie deceaſed: neither was in any ſort liable to the falſe ſuggeſtions of the widdowe. WILLIAM perceiuing euidentlie the vngodlie intent of the man to defraud, and how gratious a déed he ſhould doo, to ſpeak in the innocents defenſe: Firſt commanded BESAUNTS Oath to be taken, and after that rowſing himſelfe in a maieſticall manner, he began thus.

I ſée well my countreymen, that iuſtice had néed of a patron, when thoſe that ſhould maintaine hir, ſéeke to maime hir: Ah what a world liue we in, when truſt ſhall be betraid: when ſimplicitie, ſhall be vndermined with ſubtletie: and pouertie ouertopped by power. Behold faith hee, my contreymen,

treymen (and therewithall he cauſed the two children to bee placed by him) two harmeleſſe infants: for whom the poore father laboured in his life time, both left to begge after his death. Alas that corruption ſhould blind iudgement ſo farr that where we ought in charitie to ſuccour theſe, men make no conſcience to ſupplant them. The Cedar though a tall trée, lets the little ſhrub proſper vnder him: the Eglantine flouriſheth by the Oake: the Goldfinch ſéedeth by the Griffin: but the prouerbe is true among vs nowadaies.

Homo homini Demon.

We liue as we ſhould know no lack, we flouriſhe as if we feare no fall, we purchaſe as if life could not periſh: to win the world we make ſhipwracke of our ſoules: and in ſuche a world where corruptions are ſo rife, iuſtice muſt not ſléepe: for if it ſhould, the weake ſhould to the walles, and the peny father by his power, ſhould ouerpreſſe the penileſſe in their pouerties. Now therefore countreymen giue eare, and hea ring, pittie: and pittieng, patronize theſe poore ſoules. This BESAUNT wrongeth them, making his credit the countenance of his craft, and his goods the coulour of his vngodlineſſe: behold his hand writing, wherein he thinking to extinguiſh the memorie of his debt, hath renewed the meanes of his owne deſtruction, (which ſaid, he publikelie ſhewed the papers) and after that turning him to M. BESAUNT, he expoſtulated thus; Well ſir, ſince your corruption is found out, and your vngodlie oathes haue doubled your offence, by that authoritie which I haue receiued from his maieſty: I condemn you to pay the ſumme of fortie marks with the vſe thereof, for ten yeares, vnto this widdow and hir children: next, for your periurie, wherein you haue offended God eſpeciallie, and next your countrey: I adiudge you to paie, in waie of a fine to his Maieſtie, two hundreth poundes ſterling: aduiſing you hereafter, to vſe your conſcience more vprightlie, and to deale by the poorer ſort more iuſtlie.

BESAUNT who highlie ſtood on his reputation, was ſo amazed at his ſo ſudden conuiction before the aſſemblie of the citie, that he knew not what to ſay: his owne hand he coulde

not denie, and if he ſhould, there were ſome in the companie well acquainted therewith. To be adiudged thus of by his inferiour (as he thought) it was no ſmall diſgrace: for which cauſe, ſmothering vnder faire lookes his falſe hart, he appeled to the king and his Councell: aſſuring WILLIAM that he would not be diſcredited in that ſort, and that it ſhoulde coſt him a thouſand pounds, but he would be reuenged. With theſe and ſuch like ſpéeches, the court brake vp, the widdow & the children were diſmiſſed with giftes, and WILLIAM with a thouſand Cittizens at his taile, was with great triumphe conuaied to his lodging. But BESAUNT for all his braues, was committed, and enforced to pay the penaltie, yea ſo did William worke with the king and his councell, as had not this corrupt marchant with great ſommes got himſelf frée, no doubt he had béene brought within the compas of a Premunire, ſuch ſubtill ſuggeſtions had William practiſed againſt him.

How William with the long beard behaued himſelfe towardes the Courtiers, and of his loue to his faire Lemman Maudeline.

WILLIAM (hauing by this means inſinuated himſelfe into the fauour of the king, and by that reaſon brought the cittizens in feare of him) like the vntoward childe, whoe hauing an inche, ſtealeth an elle: began to preſume aboue the latchet (as the prouerbe is) ſetting light by all men, animating the baſer ſort againſt the better: ſo that the Nóbilitie put vp much iniurie at his hands, the clergie were badlie vſed by him, and the officers of the cittie highlie offended. The earle of *Durham* then Chancellor and biſhop, taking the parte of a chapleine of his, who was iniuried by a meane and mechanicall townesman, was braued by him in Cheape ſide, beaten of his horſſe, and had not the Bailifes of the cittie reſcued him

him, the common ſpéeches went, he ſhould neuer haue courted it more. A gentleman in court at another time, vpbraiding WILLIAM of his baſe eſtate and birth, told him that the worſt haire in his beard, was a better gentleman than hee was: for which cauſe WILLIAM mightilie agréeued, and watching opportunitie of reuenge, at laſt incountred him braue lie, mounted on his foot cloth in Friday ſtréet, where taking him forceably from his horſſe, he carried him into a Barbers ſhop, and cauſed both his beard and head to be ſhaued cloſe, pleaſantlie gibing at him in this ſort.

Gallant, now haue I cut of the whole traine of of the beſt gentlemen, you durſt compare with me the laſt daie, and if hereafter you bridle not your toong, (as baſe a Gentleman as you make me, Ile haue you by the eares. The king informed héereof, grew highlie offended, but WILLIAM who wanted neither money, friends, nor eloquence, ſo ordered the matter, as his maligners might barke, but not bite him. But for that all his minde was planted on ambition, and his greateſt feare was, leaſt by ouer forward thruſting himſelfe into ſtate, his cloaked aſpiring ſhoulde be diſcouered, he began for a while to leaue the court, to intend onelie the cauſes of the poore, and complot thoſe meanes, whereby labouring for mightines without ſuſpect, he might attaine the ſame without counterchecke: and firſt to make ſhewe how much his mind was altred from high climing, he craftilie pretended a new conceited loue, and but pretending it at firſte, at laſte was enforced to practiſe it, and thus it fell out.

An honeſt and well diſpoſed Merchant of London, had by his wife a faire and amiable yoong mayden to his daughter, being the onely hope of his age, and the fruit of his corage: This louelie MAWDELIN (as the leſſer ſtarres are in reſpect of the ſunne, or MERCURIE in regarde of the Orbe of VENUS) amongſt our London damoſels, was the A perfe for beautie, and the parragon of perfections, hir looks full of quickening puritie, were able to animate loue in Marbel, nature could doo no more but wonder at hir owne handiworke; & art had

nought but ſhadowes, in reſpect of ſuch a ſubſtance. Al eies that beheld hir wondred, all pens that praiſed hir were quickened by hir excellence. To be ſhort, hir leaſt worth was of ſo great conſequence, as the beſt writer might be abaſhed, to conceit or imagine them: with this faire damoſell WILLIAM Long beard traffiqued his fancies, ſummoning hir yéelding affections, with ſo manie earneſt ſutes and ſeruices, that he at laſt conquered that fort, wherein fancie himſelfe tooke delight to tyranize: and as the Iet draweth Amber, the Load ſtone the Stéele of the compaſſe, ſo hir beautie aſſaulted his ſences, that all of them had no power of their offices, but were fatallie aſſigned to ſubſcibe to hir ſorceries. And whereas authoritie and countenance are wreſted, the bulwarke of chaſtitie (though otherwiſe impregnable) is oftentimes impugned, and not onelye aſſaulted, but at laſte ſubdued: WILLIAM by his friends and followers ſo wrought, that what by his friends and faire words, he won hir for his Lemmon, ſparing no coſt to trick hir out in brauerie, to the end he might by that meanes, giue a ſoile and glaſſe to her beawtie. This MAUDELIN thus compaſſed, hir paramour began to pranke it in the braueſt faſhion, wreſting his wits to make an idoll of hir worth: whoſe amorous paſſions, ſince they are of ſome regard, I haue heer ſet downe for the courtlieſt eare to cenſure of.

Amidſt the maze of diſcontented mind,
The royall trophey of ioy-breeding loue,
A happy holde and reſting place did find,
Within that breſt which earſt earthes hel did proue.

Since when my long-enfeebled eies haue reard,
Their drooping ſight to gaze vpon the ſunne,
Since when my thoughts in written lines appeard,
Reioycing at that Palme my faith had wunne.

Ennobled thus, by that thrice-nobled paſſion,
Which hath the power all worldly cares to baniſh,

of William Long beard.

I flie ſweet-ſeeming leures of falſe occaſion,
And let al thoughts but loue-ſweet vade & vaniſh.
The fruits I reape in ſpight of Fortune froward,
Makes me ſuppoſe no torment too vntoward.

Another he made vpon this occaſion. MAUDELIN his miſtreſſe had a faire Iewell, wherein the twoe CUPIDS of ANACREON were painted, wraſtling the one with the other, with this Motto *Pro palma*, for which cauſe he wrote this ſonnet, and prefented hir therewith.

Ye braine-begotten dieties agree you,
Nurſt by tranſparant chriſtall of chaſt eies,
Leaſt ſhe that gaue you life on ſudden ſee you,
And frowning kil you both who cauſde you riſe.

From hir you came yong Cupids from no other,
And but for her if enuious you ſhal wraſtle,
I feare you both wil loſe a louely mother,
Hir brow your bower, hir boſome is your caſtle.

There gree you both, there both togither go you,
And ſuck the Aprill ritches of hir breſt,
Then I who long haue ſerued and loue to ſhew you
How much I loue the boſome where you reſt.
Will come and kiſſe and bleſſe you little wantons,
And feed you kindly wantons if you want once.

Another in reſpect of the occaſion, I could not find in my hart to forget, for being at ſupper once in hir companie, where were manie that diſcourſed of loue, ſhewing all the idolatrie of their pens, in exemplifieng that vnchaſt deitie, he at laſt when the table was taken vp, remembring him of a ſonnet in an ancient French Poet, on ſudden wrote this imitation.

As ſoone as thou dooſt ſee the Winter clad in colde,
Within September on the Eaues in ſundry formes to fold,

The life and death

Sweet Swallow farre thou flieſt till to our natiue clime,
In pleaſant Aprill Phœbus raies returne the ſweeter time.
But Loue no day forſakes the place whereas I reſt,
But euery houre liues in mine eies and in my hart dooth neſt.
Each minute I am thrall and in my wound ed hart,
He builds his neaſt, he laies his egges, and thence wil neuer part
Already one hath wings, ſoft downe the other clads,
This breakes the skin, this newly flegd about my boſome gads.
The one hath broke the ſhel, the other ſoares on hie,
This newly laid, that quickly dead, before the dam come nie.
Both day and night I heare the ſmal ones how they crie,
Calling for food who by the great are fed for feare they die.
All wax and grow to proofe and euery yeare doo lay
A ſeeond neaſt, and ſit and hatch the cauſe of my decay.
Ah Maudline what reliefe haue I for to remoue
Theſe crooked cares that thus purſue my hart in harboring loue.
But helpeleſſe of reliefe ſince I by care am ſtung,
To wound my hart thereby to ſlaie both mother and hir yong.

At another time, being abſent from his miſtreſſe, by reaſon that he had a poore mans cauſe in Eſſex to be heard, he wrote this briefe fancie to hir, after the manner of the Italian rimes.

Oh faire of faireſt Dolphin like,
within the riuers of my plaint,
With labouring finnes the waue I ſtrike
whoſe flouds are honored by my ſaint.
Withouten hart or gall I ſpring,
And ſwim to heare thee ſweetly ſing,
All like the fiſh when natures art
Hath reft of hate and tender hart.

And in the ſea for loue I burne,
As for Arion did the fiſh,
At euerie note I skip & turne;
I harke, I praiſe, I like, I wiſh.

But

of William Long beard.

But out alas with better chaunce
The friendly fiſh did him aduance,
He bare Arion on his back
Where I thy ſweet imbracements lack.

Theſe other twoe for their ſhortneſſe and ſtrangeneſſe, I could not finde in my hart to pretermit, knowing that the better ſort, that are priuie to the imitation and method, will haue their due eſtimate.

My miſtreſſe when ſhe goes
To pull the pink and roſe,
Along the riuer bounds
And trippeth on the grounds
And runnes from rocks to rocks
With louely ſcattered locks
Whilſt amarous wind doth play
With haires ſo golden gay
The water waxeth cleere
The fiſhes draw hir neere
The Sirens *ſing hir praiſe*
Sweet flowers perfume hir waies
And Neptune *glad and faine*
Yeelds vp to hir his raigne.

Another.

When I admire the roſe
That nature makes repoſe
In you the beſt of many
More faire and bleſt than any
And ſee how curious art
Hath decked euery part
I thinke with doubtfull vieu
Whether you be the roſe, or the roſe is you.

An Ode he wrote amongſt the reſt I dare not forget, in that the Poeſie is appertinent to this time, and hath no leſſe

life in it than thoſe of the ancient, & the rather becauſe hereby the learned may ſée, how euen in thoſe daies, Poecy had hir impugners, and induſtrie could not be free from detraction.

His Oade.

Since that I muſt repoſe
Beyond th' infernal Lake,
What vailes me to compoſe
As many verſes as Homer did make?

Choice numbers cannot keepe
Me from my pointed graue,
But after laſting ſleepe
The doomb of dreadful iudge I needs muſt haue.

I put the caſe my verſe,
In lieu of all my paine,
Ten yeares my praiſe rehearſe
Or ſomewhat longer time ſome glorie gaine.

What wants there to conſume
Or take my lines from light,
But flame or fierie fume
Or threatning noice of war or bloudy fight?

Excell I Anacrion
Steſicores, Simonides,
Antimachus *or* Bion,
Philetes, *or the graue Bacchilides?*

All theſe though Greekes they were
And vſde that fluent toong,
In courſe of many a yeare
Their workes are loſt and haue no biding long.

Then I who want wits ſap,
And write but baſtard rime,

M a

of William Long beard.
May I expect the hap,
That my endeuors may ore-come the time?

No, no: tis farre more meet
To follow Marchants life,
Or at the iudges feet
To ſell my toong for bribes to maintaine ſtrife.

Then haunt the idle traine
Of poore Calliope,
Which leaues for hunger ſlaine,
The choiceſt men that hir attendants be:

Theſe and ſuch like fruits of his fancie, may ſufficientlie teſtifie vnto you, both the high ſpirite and déepe inuention of this craftie Citizen, who flouriſhing thus in the verie fulneſſe of loues ioy, and reuelling in the chiefeſt pallaces of pleaſure, at laſt recalled to mind, the ambitious deſires that were wont to accompanie him, which hauing the nature of fire (which no ſooner catcheth hold of drie matter but preſentlie it conſumeth it) from a light ſmoke at laſt fell to ſo huge a flame, that himſelfe was confounded therewith, and all his hopes made fruſtrate: and thus it fell out.

The kings Maieſtie hearing of his continual aſſemblies, and comparing his purpoſes with his practiſe, began vnder no ſmall grounds to conceiue his curſſed intention: for conſidering with himſelfe the manner of his life, the buſineſſe of his braine, the tiſing eloquence of his toong, and the mightineſſe of his mind; he imagined (as afterward it fell out) that ſo great meanes of quick and capeable fuell; would at laſt breake out to an vnquenchable flame: wherevpon the K. with conſiderate iudgement called him to court, commanding him to ceaſe his diſordered aſſemblies, leaſt in ſéeking to exterminate the iniuries of the rich, he ſhuld reuiue the inſolence of the poore. For (ſaid he) WILLIAM, whoe ſéeth not whereto theſe routes tend? whoe thinketh not that riot will follow them? The labouring men that were kept from in-

nouations by their worke, are now capable of all chang and nouelties in their idleneſſe: In liuing as they doo, they rather are drawne to deteſt labor, then to ſollow it: wherthrugh the offices and mechanicall crafts in the cittie doo ceaſe, and by the omiſſion of induſtrieriſeth, the pretermiſſion of dutie. For this cauſe, as you haue care of my loue, incite them not to too much libertie. Further them what you may, if they be wronged: but let not iuſtice be a coulour to winne them to wickednes. With theſe, or ſuch like admonitions kinge Richard attempted him, and ſo wrought him, that for a while the commotions and motiues of trouble were laide apart, ſo that he walked London ſtréets with leſſer troops, and wholie adicted himſelfe to play with his faire MAUDELINE, whoſe vnchaſt life was a bi-word in the cittie.

How William with the long beard ſlew Arthur Brown, who deceiued him of his Maudline.

WHilſt WILLIAM was conuerſent in the affaires of ſtate, intending euerie waie to inlarge his own power, and attending daielie vppon the kinges pleaſure; it fortuned, that one ARTHUR BROWNE, furthered by his youth, and fitted by occation, fell in with MAUDLINE, Willams wanton concubine: and hauing welth ſufficient, and wit no leſſe ſubtill, he ſo craftilie handled the cauſe, that he won the yoong woman to ſtoope to a ſeconde lure, and to accept his loue. Manie and often times had they entercourſe, ſo that at laſt the rumor paſſing in euerie place, it coulde not chooſe but light at laſte in Williams hearing: who moued beyond meaſure to ſée himſelfe outfaced by one, who had ſo long time béene feared by all, he frowningly prepared reuenge, reſoluing with himſelfe that no means were too meane, to giue a tragicall ſauce to his corrupt meaning. Wherevpon, breaking his mind with certaine of his faction, he agréed to watch an oportunitie to reuenge impietie: and for that cauſe watching verie craftilie when ARTHUR his riuall ſhould repaire vnto his lawleſſe lemman, he at laſte ſurpri-

ſurpriſed and encountred him, and cauſing ſome of his train to muffle him in his cloake, and to ſtopp his mouth for feare of crieng, he ſtabbed him with a dagger in diuers places, and in the laſt wound left the ſame ſticking, faſtening the poore caitifes owne hande with his owne dagger, which he had purpoſelie (to auoid all meanes of ſuſpition, and to raiſe an opinion that he had murthered himſelfe) ſheathed in ARTHURS owne bodie. This doone, he departed vneſpied and vnſuſpected: and the bodie being founde, according to the cenſure and verdict of the Iurie which behelde the ſame, was thruſt thorowe with a ſtake, and ſo buried as if he had béene guiltie of his owne murther. WILLIAM thus deliuered of a ſupplanter of his pleaſure after ſome vnkindneſſe paſt and calmed betweene him and his MAUDLINE) finallie fell to an accord, accuſtoming hir as he was wont, vnder promiſe of more conſtancie in affection, and to the intent ſhe ſhould remember hir of the iniuries offered, he wrot this with a poin ted Diamond in hir glaſſe.

Thinke what I ſuffred (wanton) through thy wildeneſſe,
When traitor to my faith thy loſeneſſe led thee:
Thinke how my moodie wrath was turnde to mildneſſe
When I bad beſt yet baſer groomes did bed thee.

Thinke that the ſtaine of bewtie then is ſtained,
When lewd deſires doo alienate the hart:
Thinke that the loue which will not be contained,
At laſt will grow to hate in ſpight of art.

Thinke that thoſe wanton lookes will haue their wrinkles,
And but by faith olde age can merit nothing,
When time thy pale with purple ouer-ſprinkles,
Faith is thy beſt, thy beautie is a woe thing.
In youth be true, and then in age reſolue thee,
Friends wil be friends, till time with them diſſolue thee.

But leauing theſe his effeminate follies of youth, wherin he ſo vngratiouſlie paſſed his time, let vs draw to the conſide-

ration of his traitorous practiſes, and finallie, as the fruits of ſuch ſiniſter follies conclude with his tragicall end. After he had for a time, vntill the princes minde were otherwiſe withdrawne with more waightie matters, ceaſed both his routs and riots; the old ranckled venome of his ambition began more fréelie to breake forth, ſo that what before time he colored vnder conſcience, now at laſt he manifeſted with audacious confidence: The mightie in court that maligned him, he ouermaſtered by his attendants, ſwaſhing out in open ſtreats vppon euerie light occaſion: for himſelfe, hee thought no man ſufficient to ſuppreſſe him, nor of ſufficiencie to braue him: for at a beck, Coblers, Tinkers, tailors, and all ſortes of the hare-brainde multitude attended him, fought for him, ſupported him, and made him Lorde of their factions: where-through, the better ſorts neither were Lords of themſelues, neither commanders of their owne liueliehoods. From ſome he extorted wealth by corrupt witneſſes, ſparing no meanes to inrich his followers, by racking and wreſting the kinges authoritie: and no ſooner did he heare that the kinge had giuen order to his councell to cenſure on his bad demeanors, but gathering to himſelfe a huge multitude, he openlie vſed this diſcourſe vnto them, beginning his exhortation with this place of Scripture:

Haurietis aquas iu gaudio de fontibus ſaluatoris

Which is as much to ſay, as, *You ſhal drawe waters with Ioy out of the fountaines of our Sauiour.* For, quoth he, my worthie and faithfull friends, whoe haue more courage than coine, and abilitie in armes then poſſibilities of wealth, I am the ſauiour of you that are poore, and the ſoueraigne of ſuch as are penileſſe: you that haue aſſaied the hard hand of the rich, ſhall be ſuccoured by the happie hande of the righteous.

Now therefore draw your happie fountaines of councell out of my words, and turne the troubles you haue, to aſſured triumphs: for the daies of your viſitation is at hande. I ſhall depart waters from waters; I mean, the proud from the poore, the mercileſſe from the mercifull, the good from the euill

euill, and the light from the darkeneſſe. I will oppoſe my ſelfe againſt all dangers, to preuent your domage; and looſe my life, but you ſhall haue liuing. Be confident therefore and bolde: for ſuch as haue courage, are ſildome conquered. Let the greateſt vpbraid, they ſhall not bite: we haue weapons to withſtand, as well as wordes to perſwade: we are as couragious as our enimies are craftie. Stick therefore vnto me, who will ſtriue for you: let me be ſuppreſt, you are ſubdued: let me flouriſh, you are fortunate: but if ſiniſter chance threaten; whie, *Alea iacta eſt*:

vna ſalus victis nullam ſperare ſalutem

Thus dailie and hourelie animated he the ill minded ſorte: and although the king did oftentimes ſummon him, and by letters diſuaded him from his ill demeanour: yet was hee enforced to vſe violence; or otherwiſe, that ſtripe which at firſt ſéemed to be but a fillip, would at laſt haue growne vnto a Fiſtula. For which cauſe, HUBERT then Biſhop of *Canterburie* ſoundlie reſoluing in his thoughts, that forbearance would be the meanes of further miſchiefe, by the aduiſe of others of the Priuie councell, called him in queſtion, ſummoning him againſt an appointed day, to come and yeelde a reaſon of thoſe his factious tumults.

WILLIAM, that ſaw the iron readie to wax hot, and the hammers readie to ſtrike, began to remember himſelfe; and his guiltie conſcience (which as the wiſe man ſaieth, is a hundreth witneſſes) would not ſuffer him to walk with ſo great confidence, yet leaſt feare ſhould be ſuſpected in him, whoſe good fortunes and life wholie depended on his courage, hee oftentimes lookt abroad, but attended by ſuch a band of baſe companions, as if it had béene the proude CHANGUIS leading his legions of *Tartars* thorow *Europe*. But when the day of his appearance came, he was backt with ſuch a number of mechanicall rebels, that HUBERT in ſtead of attempting him with vpbraids, was faine to temper him with flattering perſuaſions: yea the ſtouteſt councellor, though neuer ſo conſiderate, were faine to intreat him, whom they had reſolued to threaten and impriſon. WILLIAM ſéeing them abaſht,

waxed bold, and in theſe wordds ſaluted them: Honorable Fathers and graue Councellors, according to your Honourable ſummons, and the dutie of a ſubiect, I preſent my ſelf before you, attended in this ſort as you ſée, not to violate lawes by lewd inſurrections, but both to preſent my ſeruice to my Prince and your Honors, and to drawe my friendes and wel willers to that dutie, wherevnto in ſoule I am deuoted to this ſtate. If therefore you haue ought to command me, or if my ſeruices in times paſt be any waie ſuſpected; I ſtand readie to ſatiſfie you in the one, or anſwre to the other. HUBERT, that knew well that ſoft drops in time, pierce harde ſtones, and that the Diamond though not tainted by the hammer, is tempered in ſtrong vineger, began to coulour where he might not command, and flatter where he coulde not inforce; and thus he ſaid:

Being aſſured, WILLIAM, that good ſubiects tied by no bountie to their prince, yet yéelde him all obſeruance, wee cannot perſuade our ſelues that you, who haue béene authoriſed by your prince to counterchecke iniuſtice, will be the pattern of iniurious inſolence: for which cauſe we haue called you, not as condemners of your faith, but commenders of your forwardneſſe: neither haue we ſo bad an opininon of theſe good men that follow you, that either they would be drawne to violate iuſtice, or you could be induced to violate and al ter their honeſt and chriſtianlike duties. Our onelie requeſt to you in the kings behalfe, is to caſt off this Lordlie traine, and ſuffer theſe poore men to follow their profeſſions, leaſt being vnawares aſſailed by want, they ſhall at laſte deſparatelie attempt wickednes. As for theſe good fellows who in their lookes promiſe no loſeneſſe, I beſéech them in his Maieſties name to kéepe their houſes, promiſing them in generall, that if any one of them be wronged, they ſhall haue remedie. Nay, we will haue remedie in ſpight of you, ſaid they, as long as WILLIAM liues. And this ſaid, without all reuerence they departed the place, carrieng with them their captaine commander, ſcoffing at the fainthartednes of the Archbiſhop: for full well was he aſſured, that greater

ſeueritie

ſeueritie was concluded vpon, then he there would inſinuate: for which cauſe he continuallie ſtood on his guard, ſpoiling all ſuch men as hee thought abettors of the Buſhop.

The Bailifes of London, according to their authoritie, ſéeing matters were growne to ſuch extremitie, kept diligent and ſtrong watch, drawing ſome of the commons from him by faire words, and ſome by guifts: This notwithſtanding, William was neuer vnattended. The Councell, who euerie waies were vigilant to roote out this viper from the common weale, what they could not by proues, they aduentured by pollicie, animating diuers valiant men with huge promiſes to marke his manners, and when the occaſion was offered, to apprehend him at ſuch time as he little ſuſpected. But long was it yer they either could finde oportunitie, or catch the Foxe in his forme: yet at laſt, when he leaſt ſuſpected, they caught him tardee in Breadſtreat, attended onlie by ten or twelue; at which time, they drawing their ſwordes aſſailed him valiantlie.

But he, who in all conflicts of Fortune was both confident and couragious, firſt animated his retinue to the fight, and after that wreſting himſelfe by maine force out of their hands, he tooke him to flight towards the hart of the Cittie, and ranne into Cheapſide. They who were buſied againſt his poore followers ſéeing him fled, gaue ouer fight, and earneſt lie purſued him. By this time, the cittie was in an vprore: the poorer ſort laboured to reſcue William: the Bailifs with the beſt Cittizens armed them to back the kings officers: ſo that the cittie was altogither vp in armes. William long beard ſéeing himſelfe hotlie purſued, and knowing no mean to eſcape, ſtept to a poore Carpenter who ſtaid in Cheape for worke, and taking his Axe from him, deſperatlie aſſailed his purſuers, and with his owne hands valiantlie ſlue ſome of them: but when he perceiued the factions of his enimies to be great, and his friends wel nigh tired, he betooke himſelfe at laſt into Bow church, not for his ſanctuarie, but for a bulwarke of his ſafetie.

Thither repaired all the poore commons, ſome with bats, ſome with ſpittes, and ſuch weapons as they had, driuing awaie all the kings officers in deſpight of their friendes, and determining with themſelues rather to dy than to loſe their WILLIAM Long beard, amongſt the reſt MAUDLINE his minion knowing that his wracke was hir ruine, came vnto him where wéeping mild teares from hir immodeſt eies, ſhee ſo mollified his marbell heart, that (as ſome teſtifie) he was more moued therewith, then with the threats and terrors of his greateſt enimies: but ſée impietie where it preuaileth, how it worketh? That church which was ſacred to praiers, was now made a den of rebels: thoſe places which were reſerued to holie vſes, were now ſoiled with diſhoneſt abuſes: where before our Ladie was praied to, lewdneſſe was plaid withall. But to bring theſe cauſes to their *Cataſtophe*, ſufficeth it that darknes for this time ended the diſcention, and the comming on of the night, wrought alſo the concluſion of the fight.

How William with the long beard after long trouble was taken by the kings officers, and executed for his miſdemeanors.

NO ſooner gan the howers draw forth the bruniſht chariot of the ſun, and the ſtar that beautifieth the morninges breake, ſhut vppe her beames in the bowels of the hidden *Hemiſphere*, but RICHARD and his councell aſſertained of that which was happened, comanded the Bailifes of the citie by expreſſe letters to ferret him out of his hole, and ceaſe the tumultes, by their authorities, for which cauſe, the Bailifes attended by a bolde troope of men in harneſſe came into Cheape. The eldeſt of whom, being called GERARD DE ANTILOCHE, handled himſelfe with ſuch granitie, and vſed ſo effectuall perſuaſions, that the commons for the moſt part withdrew them to their owne houſes, and after aſſurance of pardon from his Maieſtie, betooke them to their labour. As for the reſt in the Church, when neyther perſua-

perſuations could allure them, nor threats intenerate their harts, the Bailifes fell to armes, and for the ſpace of foure houres continued a bloudie and deſperate fight. But when they perceiued the Traitors were deſperate, and the Church was ſufficientlie ſtrong to keep them out: they at laſt found out this worthie pollicie.

They cauſed ſome chiefe men to bring them great ſtore of ſtraw, which they fiered in diuers parts about the Church, & in euerie corner whereas the wind might worke the ſmoake anie entrance, which ſo ſmothered and ſtifeled them in the Church, that they were all of them for the libertie of a ſhorte time of life, to ſubmit themſelues to the iudgement of ſuccéeding death. Herevpon, after manie wofull plaints powred out on euerie ſide by WILLIAM, his MAUDLINE, and other malefactors, they were all inforced to leaue the church, and ſubmit themſelues to the hands of the Bailifes, who according to the kings command, picking out WILLIAM with nine other his confederats, committed them vnto warde for that time, diſmiſſing the reſt vnder the kings generall pardon: whoe certified hereof, was not a little ſolaced. For which cauſe, he ſent ſome of his Councel and Iudges the next day who aſcending the iudgment ſeat, called forth WILLIAM with the Long beard with his confederates, arraigning them of high treaſon againſt God, the king and countrey.

Among all the reſt, WILLIAM ſhewed himſelfe moſt confident: for neither did the taunts of the Iudges extennuate his courage; neither could the bonds he was laden withall abaſh him any waies, but that with a manlie looke and inticing eloquence, he thus attempted the iuſtices. You lords and Honorable Iudges, though I knowe it a hard thing to ſtriue againſt the obſtinate, or to extort pittie there, where all compaſſion is extinguiſhed: yet will I ſpeake, vſing the officer of nature to worke you, although I know I ſhall not win you. I am here called and indighted before you for hie treaſon, a hainous crime I confeſſe it, and worthie puniſhement, I denie it not; but may it pleaſe you with patience to examine circumſtances: I haue imboldened the poorer

ſort to innouation, to fight for libertie to impugne the rich; a matter in the common weales of *Greece* highlie commended: but héere accounted factious, and whie? there ſubiects made kings, here kings maiſter ſubiectes: and why not ſay you, and whie not think I? yet am I faultie vnder a good preſident, and the ambition which hath intangled mee, hath not beene without his profit. To offend of obſtinate will, were brutiſh: but vnder ſome limits of reaſon to defaulte, can you (my Lords) but thinke it pardonable? I haue raiſed one or two aſſemblies, and what of this? peace was not broken, onely my ſafetie was aſſured: and were it that the Law had béene iniured, might not the righting of a hundred poore mens cauſes, merit pardon for two vnlawfull aſſemblies? But you will ſaie, I haue animated ſubiects againſt their prince. I confeſſe it, but vnder a milder title; I haue councelled them to compaſſe libertie, which (if nature might be equall iudge betwéene vs) I knowe ſhould not be ſo hainouſlie miſconſtred.

For my laſt tumult, I did nothing but in mine owne defence: and what is lawfull, if it be not permitted vs, *Vim vi repellere?* But whie pleade I excuſes, knowing the lawes of this Realme admit no one of my conſtructions? If it be reſolued I muſt die, doo me this fauour my Lords, to protract no time: execute your iuſtice on my bodie, and let it not pine long time in feare thorowe ſuppoſall of extreames. For my ſoule, ſince it is deriued from a more immortall eſſence, I dare boaſt the libertie thereof, knowing that eternitie is prepared for it, and mercie may attend it. But for theſe poore ones who haue defaulted thorough no malice, but haue béen miſled through vaine ſuggeſtions, howe gratious a deede ſhould your honnors do, to exemplifie your mercie on them? poore ſoules, they haue offended in not offending, and but to enthrone me, haue ouerthrowne themſelues: for which cauſe, if conſideration of innocent guiltines, & guiltie innocence may any waies moue you, grant them liſe, and let me ſolie enact the tragedie, who am confirmed againſt all Fortunes tyrannies.

Theſe

Theſe latter words were deliuered with ſo great vehemencie of ſpirit, and attended with ſo quickening motions and actions of the bodie, that euerie one pittied that ſo rare vertues ſhould be rauiſhed by vntimelie death, or accuſtomed with ſo manie vngodlie practiſes. The Iudges, whoe were *Socratical* in all their ſpéeches, ſhewing their Rhetorique in their vpright iudgements, not quaint diſcourſes; after the examinations, indictments, verdicts of the Iurie, and ſuche like, at laſt gaue finall and fatall iudgement: That WILLIAM with the long beard with his confederates, ſhould the nexte daie be hanged drawne and quartered: and ſo, after ſome other worthie exhortations to the people to mainteine peace, and that they ſhould ſhew themſelues more dutifull, and after thanks to the Bailifes and good cittizen for their faithful and good ſeruice to his Maieſtie, the aſſemblie broke vp, and the priſoners till the next daye were committed to the dungeon.

No ſooner was the gaie miſtreſſe of the daie-break prepared in hir roſeat coatch, powdering the heauens with purple, but the Bailifes repaired to the priſon, leading foorthe WILLIAM and thoſe his other confederates to their execution. Then flocked about them diuers ſorts of people, ſome to ſée thoſe who were ſo much ſearched after: others to lament him whom they had ſo loued: at laſte arriued at the place where they ſhould finiſh their daies, & all ſtood to beholde their death. WILLIAM, as principall in his life time of ſeditious practiſe, was to enact the firſt and fatall part in the tragedie: for which cauſe boldlie climing vp the ladder, and hauing the rope fitlie caſt about his neck, after ſome priuate praiers, he ſpake after this manner vnto the people: My good countreymen, you are repaired hither to ſée a ſorie ſpectacle, to beholde the follie of life paid with the fruits of death, to marke how ſiniſter treaſons, ende with condigne torments: if you applie what you here ſée and beholde to your owne profits, I ſhall be glad, whoe now euen at this my laſt hower, deſire rather you ſhuld reconcile your ſelues from all wickednes, then be diſmaied ormoued with my wretchedneſſe.

Oh my déere ſriends, I now proteſt before God, & vowe before men, that mine owne preſumptuous climing hath béene the iuſt cauſe of my confuſion: I haue had more deſire of glorie, then reſpect of God, more regard of dignitie, then of dutie, déeming it better to be a famous Traitor, then a faithfull and true ſubiect. For which my ineſtimable ſinnes I crie God hartilie mercie, I beſéech his Maieſtie to forgiue me, and pray you all by your praiers to implore Gods grace for me. Neither deſerue I death only for the offence I haue made the king, but my conſcience accuſeth me, and I heere doo openlie confeſſe it, that I was he who murthered ANTHONIE BROWNE, in that he was a riuall in my moſt lewde loue. This, this, if nought elſe, my countreymen, ſufficeth to condemne me, for this and al I am hartilie ſorie. My God, I repent me from my ſoule, my God. Which ſaid, lifting vp his eies to heauen, he praied a long time verie vehementlie and after manie fruitfull exhortations, finiſhed his life to the comfort of thoſe who wiſhed his ſoules health. The reſte his confederates after their ſeuerall confeſſions, were ſerued with the ſame ſauce, and thus ended the troubles with their tragedies.

Their bodies cut downe, were buried by their friends, and happie was he among the poorer ſort that had any thing to inritch the funerall of WILLIAM Long beard: and notwithſtanding his confeſſion at his death, and diuers other euidences at his condemnation: yet were there diuers, whoe after his death held him for a ſaint, caſting out ſlanderous libels againſt the Archbiſhop, terming him the bloudſucker of good men. There were manie ſuperſtitious women, who in their deuotion were wont to pray to him, and after his death digged vp the ground about the gallowes trée, affirming that manie had beene healed of ſundrie ſickneſſes by the touch thereof. All this their idolatrous conſtructions at firſt began by reaſon of a prieſt, a néere alie to WILLIAM, who openlie preached, that by vertue of a chaine wherewith WILLIAM was bound, during the time of his impriſonment, ther were diuers men healed of hot ſeauers, the bloud that fell from

from him at ſuch time as he was quartered, they cléerelie ſcraped vp, leauing nothing that could yéeld any memorie of him, either vnſought or vngotten: But at laſt the Archbiſhop of Canturburie remedied all theſe thinges, who firſte accurſed the Prieſt that brought vp the fables, and after that cauſed the place to be watched, where-through ſuch idolatrie ceaſed, and the people were no more ſeduced. But for that WILLIAM wrote many notable Poems and tranſlations in the priſon, which if you pervſe will notifie vnto you his ſingular wit, I haue thought good to ſubſcribe them, deſiring your fauourable cenſure of them.

William Long beards Epitaph.

VNtimely death and my found fruits of Treaſon,
My lawleſſe luſt, my murthers long concealed,
Haue ſhipwracł life amids my Aprill ſeaſon,
Thus couerd things at laſt will be reuealed.
A ſhamefull death my ſinfull life ſucceedeth
And feare of heauenly iudge great terror breedeth.

My mangled members in this graue included,
Haue anſwered lawes extreames to my confuſion,
Oh God let not my murthers be obtruded
Againſt my ſoule wrongd through my earthes illuſion.
And as the graue my liueleſſe limmes containeth,
So take my ſoule to thee where reſt remaineth.

Thou trauailer that treadeſt on my toombe,
Remembreth thee of my vntimely fall,
Preuent the time forethinke what may become,
See that thy wil be to thy reaſon thrall,
Scorne worlds delights, eſteeme vaine honor ſmall:
So maiſt y^u^ die with fame, where men of conſcience foule
Periſh with ſhame and hazard of their ſoule.

I haue herevnto annexed likewiſe ſome other of his ſpiri-

tuall hymnes and ſongs, whereby the vertuous may gather how ſweet the fruits be of a reconciled and penitent ſoule.

The Firſt.

That pitty Lord that carſt thy hart inflamed
To entertcine a voluntarie death,
To ranſome man by lothed ſinnes defamed,
From hel, and thoſe infernal paines beneath:

Vouchſafe, my God, thoſe ſnares it may vnloſe
Wherein this blinded world hath me intrapped:
That whilſt I traffique in this world of woes,
My ſoule no more in luſts may be intrapped.

Great are my faults, O me moſt wilfull witted:
But if each one were iuſt, there were no place
To ſhew thy power that ſinnes might be remitted.
Let then O Lord thy mercy quite diſplace,
The lewd and endleſſe ſinnes I haue committed,
Trough thine vnſpeakeable and endleſſe grace.

The Second.

Such darke obſcured clouds at once incombred
My mind, my hart, my thoughts from grace retired
With ſwarmes of ſinnes that neuer may be numbred,
That hope of vertue quite in me expired.

When as the Lord of hoſts my gratious father,
Bent on my dulled powers his beames of brightneſſe,
And my confuſed ſpirits in one did gather
Too long cnſnard by vanitie and lightneſſe.

A perfect zeale (not office of my ſences)
So ſeazde my iudgement ſmothered in his miſſe,
That heauen I wiſht and loathd this earthly gaile,
My hart diſclaimd vile thoughts and vaine pretences.

And

And my deſires were ſhut in ſeemely vaile,
So that I ſaid, Lord, what a wolrd is this?

After ſuch time as he had receiued his iudgement, he grew into this meditation of the miſeries of life, which I dare auow is both worthie the reading and noting, yea euen among the learnedſt.

The Third.

A ſhop of ſhame, a gaine of liue-long griefe,
A heauen for fooles, a hel to perfect wife,
A theater of blames where death is chiefe,
A golden cup where poiſon hidden lies.

A ſtorme of woes without one calme of quiet,
A hiue that yeeldeth hemlock and no hony,
A boothe of ſinne, a death to thoſe that trie it,
A faire where cares are ſold withouten mony.

A fleſhlie ioy, a graue of rotten bones,
A ſpring of teares, a let of true delight,
A loſſe of time, a laborinth of mones,
A pleaſing paine, a priſon of the ſprite,
Is this my life: why ceaſe I then reſolued
To pray with Paule and wiſh to be diſſolued?

Thus endeth the life of WILLIAM Long beard: a glaſſe for all ſorts to looke into, wherein the high minded may learne to know the meane, and corrupt conſciences may reade the confuſion of their wickednes, let this example ſerue to with draw the bad minded from Bedlem inſolence, and incorage the good to followe godlineſſe. So haue I that fruit of my labour which I deſire, and God ſhall haue the glory, to whom be all praiſe.

FINIS.

Of manie famous pirats, who in times paſt were Lordes of the Sea.

THere were manie worthie Pirates in our foreſathers daies: but among all of greateſt reckoning, DIONIDES was not leaſt, who exerciſed his larcenies in the *Leuant* Seas in the time of ALEXANDER the great and DARIUS, diſdaining either to ſerue the one, or ſubmit himſelfe to the other: yea ſo reſolute was he in his robberies, and diſſolute in his liſe, that he neither ſpared friend nor fauoured foe, but robd all in generall. Againſt this man ALEXANDER leuied a great armie, and by ſtrong hand ſubdued him: and afterward calling him into his preſence, he ſaid thus vnto him: Tell me DIONIDES, whie haſt thou troubled all the Seas? to whome he thus replied: Tell me ALEXANDER, whie haſt thou ouerrun the whole worlde, and robbed the whole ſea? ALEXANDER anſwered him: bicauſe I am a king, and thou art a Pirat: trulie (replied DIONIDES) O ALEXANDER, both thou and I are of one nature, and the ſelfe ſame office: the onelie difference is that I am called a Pyrat for that I aſſault other men with a little armie, and thou art called a prince, becauſe thou ſubdueſt and ſignioreſt with a mightie hoaſt: But if the Gods would be at peace with me, and Fortune ſhould ſhewe her ſelfe peruerſe towards thée, in ſuch ſort as DIONIDES mighte be Alexander and Alexander Dionides, perhaps I ſhould be a better prince then thou art, and thou a worſer Pyrat than I am.

STILCON for ſixtéene yeares ſpace was a pirat in the *Carpathean* Sea, and executed manie great robberies vpon the *Bactrians*

Bactrians and highlie infeſted *Rhodes.* Againſt whom king DEMETRIUS leuied an armie, and finallie tooke him: and calling him to his preſence ſaide vnto him. Tell me STILCON, what harme the *Rhodians* haue doone thée, that thou ſo muche indemnifieſt them? and wherein haue the *Bactrians* defaulted, that thou haſte thus ruinated their Realmes? STILCON anſwered, I woulde thou wouldeſt tell me DEMETRIUS, what harme my father did vnto thée, that thou commandedſt him to be beheaded? or wherein haue I iniured thée, that I am exiled by thy iudgement? I councell thée in this my laſt hower, and not with the leaſt conſideration, that thou perſecute not, neither purſue any man as mnch as thou maieſt, becauſe it is a matter very dangerous to deliberate with them of peace, who are deſperate both of life and honnor.

CLEONIDES was a pirat in the daies of king PTOLOMEY, and ſcowred the ſeas for the ſpace of twenty and two yeares, and for ſeuen of them neuer ſet foot on land from out his Gallie: This CLEONIDES was ſquint eied, and crup ſhouldred, not vnworthilie in that manner marked by nature, becauſe euery waie he was moſt tyranouſlie minded againſt euerie priſoner he tooke: he neuer obſerued promiſe, or pittied priſoner: but thoſe enimies he tooke (amongeſt other millions of torments wherewith he tyrannized ouer them) he powred hot ſcalding oile into their fundaments, and ſet their féet in boiling oile, till they were burnte and ſcorched. Againſt him, PTOLOMY ſent out an armie; and hauing taken him, called him before his iudgement ſeat, and ſpake vnto him after this mannre: Tell me CLEONIDES, what barbarous inhumanitie or infernall furie haue inſtigated thee, to inflict ſuch inſufferable torments on thoſe who as thy ſelfe are men, and being as thy ſelfe, ought to be pittied by thy ſelfe? to whom CLEONIDES gaue this churliſh anſwer: It ſufficeth not me thou king, to execute my enuie vpon the bodies of thoſe I hate, & whoe haue perſecuted me in their life times; but alſo I reſolue to burne their bowels vp, and ſcalde out their harts wherewith they hated me. PTOLOMEY wondring at his deſperate inhumanitie, gaue him this iudgement: that he ſhould likewiſe

by little and little be dipped in ſcalding oile, to the ende hee might taſt the ſelfe ſame torment wherewith he had attemted manie others.

CHIPANDA the pirat was a *Theban* borne, and flouriſhed in the time of CYRUS, a man of high minde, great valour, generous hart, and vertues hardineſſe: for he had vnder his conduct 130. ſhippes, with which he brought vnder his ſubiection all the kingdomes of the Leuant, and ſtruck continuall feare into all the heartes of the princes in the Weſt. Againſt him CYRUS rigged out an armie, by whome his ſhips were conquered, and himſelfe taken captiue: who comming into CYRUS preſence, was by him ſaluted in this manner: Tell me CHIPANDA, whie forſookeſt thou my paie, and afterwards ſubmittedſt thy ſelfe to the ſeruice of the *Parthian?* to whom he thus anſwered: The lawes which are made on land binde not thoſe that ſerue by ſea: and thoſe alſo which we capitulate at Sea, are not accuſtomed or vſed on lande: and I tell you this O king, becauſe it is an auncient Cuſtome amongeſt vs pirats, ſo often to alter and change our patrons as often as you ſhall ſée the windes alter and change at the Sea.

MILLIA the pirat liued in the daies of DIONISIUS, the firſt tyrant in *Syracuſa*, and both of them were highlie at oddes the one with the other: yet in ſuch ſort enimies, as they contended not which ſhoulde excéede one another in goodneſſe, but which of them ſhould haue the palme for vngodlineſſe: for DIONYSIUS ruinated all *Scicily*, and MILIA ſacked all *Aſia:* he vſed this exerciſe of pyracie more than thirtie yeares, and at laſt the *Rhodians* arming themſelues againſt him, took him: and afterwards they bringing him to the place of his execution, he lifted vppe his eies to heauen and ſaid thus: O Neptune god and lorde of the ſeas, whie wilt thou not helpe mee at this houre, who haue ſacrificed and drowned fiue hundred men in thy waues, and peecemeale cut them in gobbets before thy maieſtie? Fortie thouſand haue I ſent into the bowels of the floud, to the end they ſhould inrich the bottome, and thirtie thouſand haue died in my ſhippes thorowe ſickeneſſe

neſſe: twentie thouſande haue periſhed in my gallies manfullie fighting: and ſhall it nowe ſuffice in that heere I die alone, whoe haue glutted thy vaſt waters with ſo many carcaſes.

ALCOMONIUS was a pirat at ſuch time as SCILLA and MARIUS flouriſhed (and following the faction of SCILLA, was he that tooke CAIUS CÆSAR when he fled from Scilla, whom Cæſar very often after a pleaſant manner aſſured, that he had deliberated to hang him and all his confederates by the neck, and according to his words accompliſhed his promiſe, at ſuch time as he came to the gouernement of the *Romaine* commonweale. This ALCAMONIUS being readie to die, ſaid; I am little gréeued for that I loſe, and leſſe afflicted for the maner of death by which I die: but this is it that vrgeth me, that I fallen into his hands who was once my priſoner, whome I might haue hanged then, as he now hangeth me.

There were likewiſe manie other ancient and moderne pirats, whom for that I am ſtudious of breuitie, I in this place willinglie pretermit: It onely ſuffiſeth you, that you conſider that no one of them died in his bed, neither made teſtament of his goodes, but as ſoone as the fatall houre of their deſtinies was arriued, they died both defamed vnto the world, and deteſted for their wickednes.

The AGISINCTS were famous pirats in the time of THEMOSTICLES, who turned out a hundred Gallies amongſt them, and tooke all of them: and after he had impriſoned and diſarmed them, hanged them vp: which act of his cauſed him to be fauoured in *Greece*, and feared on the ſea.

FRAUNCIS ENTEROLLES a famous pirat was borne in *Valentia* of noble parents and a princelie ſtocke: This man committed mightie and manie robberies at ſea, and in the riuer of *Genoua:* and finallie, when in the yeare 1491. he had longe time followed a chace, he was by tempeſt and Fortune driuen vpon the Ilande of *Corſica*, and thoſe whoe by chance eſcaped the daunger and fury of the Seas, incountred death on the land, and were all of them with their capteine FRANCIS hanged by the neck for their piracies, the reſt that were left,

were made Gallie ſlaues, being by the Ilanders ſurpriſed in their Gallie: and this was the end of this noble *Valentinian.*

MONALDO GUECCA a famous pirat borne in *Nauar*, flouriſhed in the yeare 1496. This manne hauing occupied and ſtrengthened himſelfe vpon the rocke of *Hoſtia*, hindered all the conuey of victuals to *Rome* after ſuche a manner, that neither wine nor corne, neither any other marchandiſe could be brought either from the kingdome of *Naples* from *Corſica*, or the riuer of *Genua* vnto the cittie: Againſt him Pope ALEXANDER ſent the great Conſaluo; who tooke the rocke, and brought MENALDO bound to *Rome* vpon a leane Iade in maner of triumph. And it is reported that he went with ſo confident a countenance; that he inforced terror in all thoſe that beheld him, CONSALUO, for that he was a Spaniard, got him his pardon, and wrought the Pope to be very bountifull vnto him.

A true and famous Hiſtory of Partaritus, *king of* Lombardie, *who being purſued by* Grimaldo, *fled firſt of all to* Cucano *king of the* Auarior Huns, *and then into France, and finallie after manie trauailes was reſtored to his kingdom with much maieſtie, wherein the worthy memorie of two faithfull ſeruants is happilie regiſtred.*

PARTARITUS was the ſonne of ALBERT kinge of *Lombardie*, who after the death of his father raigned himſelfe in *Millan*, and GUNDIBERT his brother in *Pauia*. Betwixt theſe twoe there grewe a mortall diſcention, for which cauſe GUNDIBERT ſent GARIBALD Duke of *Turinge* to GRIMOALD duke of *Beniuent* a moſt worthy and valiant Capteine, requeſting his aſſiſtance in armes againſt his Brother, and promiſing him in rewarde thereof, to beſtowe his ſiſter vpon him in mariage. But GARIBALD vſed Treaſon againſt his Lord, animating Grimoald to the enterpriſe not as an abetter, but a conqueror. For (ſaid he) you may eaſily occupie the kingdome, by reaſon of the twoe brethren, whoe through

through their diſſentions haue almoſte ruinated the ſame. GRIMOALD aſſerteined herof, made his ſonne Duke of *Beneuent:* and leuieng a mightie power, ſet onwards on his way to *Pauia*, and through euerie Cittie that he paſſed, he drewe friends vnto him, and won the better ſort with benefites, to the end they ſhould aſſiſt him toward the attainment of the kingdome: and comming to parlie with GUNDIBERT who (little ſuſpecting the trecheries which GARIBALD had complotted, came ſlenderlie and courtlie accompanied to intertain him) he on ſudden ſlue him, and occupied the kingdome. Partaritus aſſertained hereof, abandoned RHODELINE his wife and his little ſonn, and fled to CUCANO king of the *Auarior Huns:* GRIMOALD confirmed in the kingdome of *Pauia*, vnderſtanding that PARTHARITHUS was entertained by Cucano; ſent ambaſſadors vnto him, threatning him, that if he retained PARTHARITHUS his enimie in his kingdome, he ſhoulde be aſſured to purchaſe of him a mightie enimie, and more, to occaſion a preſent and dangerous warre.

The king of the *Hunns* aſſertained héereof, called PARTARITHUS vnto him, and ſaid thus: I pray thée, gentle friende, depart into ſome other place: for if thou be héere reſident, my good will towards thee will occaſion great warres againſte my ſelfe. PARTHARITUS vnderſtanding the kings mind, returning into Italie, went and ſought out GRIMOALD, repoſing his life vpon the good diſpoſitions of his enimie: And drawing neere the Cittie of *Lodi*, he ſent before him one of his faithfull ſeruants called VNULFE, who might make manifeſt to GRIMOALD, both how much he truſted him, and what he required at his hands. VNULFE preſenting himſelfe before the kinges Maieſtie, told him that PARTARITUS his maiſter had recourſe vnto his clemencie, and ſought ſuccour in his court: GRIMOALD admiring his confidence, faithfullie promiſed him that he might repaire vnto him, vppon the faith of a prince aſſuring him, that before he ſhould be harmed, he would hazard his owne hart.

A little while after when PARTHARITUS preſented himſelfe before GRIMOALD, and humblie knéeling on his knées beſought

his fauour, the king pitiouſlie and gratiouſlie entertained and kiſſed him, whome in humble manner PARTHARITUS ſaluted thus: mightie Soueraigne, I am thy ſeruant, who knowing that thou art a Chriſtian, doubt not of thy compaſſion. I might (as thou knoweſt O king) haue liued among Pagans: but what life were that? and howe baſe confidence were I in rather to truſt the faithleſſe, then humble my ſelfe to the faithfull? I beſéech thée of mercie, and kiſſing thy feete craue maintenance. The king according to his maner ſwering a ſolemne oath, promiſed him ſaieng: By him that begat me, ſince thou haſt recourſe vnto my faith, I will neuer forſake thée; but I will take order for thee in ſuche manner, that thou maieſt both honeſtlie and honorablie liue in this countrey. Wherevpon he commanded him to be worthilie lodged, giuing charge that he ſhould be furniſhed of all neceſſaries whatſoeuer, vpon his treaſurie.

It chanced that PARTARITUS departing from the king, and repairing to his lodging, was ſuddenlie encountered with a whole troope of Cittizens of *Pauia*, who came to ſée him and ſalute him, as their foreſtemed friend. But ſée what great miſchiefe procéedeth from an euill and detracting toong? For ſome malignant flatterers beholding the ſame, ſought out the king, and gaue him to vnderſtande, that if he made not PARTARITUS ſuddenlie out of the waie, himſelfe without all doubt ſhould loſe both his kingdome and life: ſwearing to him, that all the cittie was alreadie addicted to take his part.

GRIMOALD conſidering theſe thoughts, and by his ouermuch credulitie ſuſpecting more then he néeded, ſuddenlie reſolued on the death of miſerable PARTHARITUS: and calling his councell vnto him ceaſed not to contriue the meanes howe the innocent might be made awaie. They ſéeing that daie far ſpent reſolued the déed ſhould be doone, the next morrowe animating the king by good words, who otherwiſe through feare was almoſt out of his wits: notwithſtanding thorow their perſwaſions gathering to himſelfe more confidence, the better to coulour his intention, hee ſent vnto him that night

night manie excellent diſhes and ſtrong wines, purpoſing (if it were poſſible) to make him drunke: aſſuring himſelfe that by the meanes thereof he for that night ſhoulde haue more care of his ſléepe than regard of his ſafetie.

But ſee how God helpeth the innocent: for a certein gentleman who before time had béene a ſeruitour in Partharithus fathers court, preſenting him with a meſſe of meate from the king, and leaning downward as if intending reuerence to his Maieſtie, tolde him ſecretlie howe the kinge the next daie had reſolued to put him to death. For which cauſe PARTARITUS ſuddenlie called his ſquire, willing him for that night to giue him no other drink but a little water in a ſiluer cup: knowing this, that if thoſe who preſented him in the kings behalfe would requeſt him to carouſe to his health, he might eaſilie doo without intoxicating his braines, drinking onelie water. Thoſe that ſerued him at the table, ſeeing PARTARITUS take his liquor ſo liuelie, certified the king thereof: who with much ioyfulneſſe ſaid, let the drunkerd drinke his fill for this night: but to morrowe yer euer he ſuſpect the banquet, I meane to feaſt him with his owne bloud.

This ſaide, he cauſed his guard to be ſet the houſe, fearing and ſuſpecting, leaſt PARTARITUS ſhould eſcape him in any ſort. The ſupper being ended, and euerie one hauing taken his leaue, PARTHARITUS thus left alone with VNULFE his truſtie ſeruant and the Page who ordinarilie attended on him to bed, he diſcouered vnto them howe the king had reſolued to kill him: for which cauſe VNULFE winding him about the necke with the ſhéetes of the bedde and laieng the couerlet and a Beares ſkin vpon his backe, leauing him without capp, as if he were ſome ruſticke or common drudging fellowe, began to driue him out of the chamber, dooing him manie iniuries and villannies, ſo that he verie oftentimes fell to the ground.

GRIMOALDS guard, whoe were appointed vnto the watch, ſéeing al theſe outrages, aſked VNULFE what he meant. Why ſaid he, my maiſters, this raſcal ſlaue hath made me my bed in the chamber of that drunken palliard PARTHARITHUS, which

is ſo full of wine, that he ſléepeth as if he were dead without ſtirring: and this is the cauſe whie I beat him, and I praye you dooth he not deſerue it? They hearing theſe words, and beléeuing them to be true, did all of them laugh verie hartilie to heare the tidings, and giuing both of them licence to depart PARTARITUS haſted to the cittie of *Haſti*, and from thenſe went into *France*, praiſing God for his happie deliuerie.

As ſoone as they were gotte awaie, the faithfull page locked the door verie diligentlie, remaining all that night alone in the chamber: and when the meſſengers of the king came with commiſſion to bring PARTARITUS to the pallace the nexte daie, they knocked at the doore, whome the page in humble maner ſaluted, praieng them to haue patience for a while: for (ſaith he) my Lord being wearie of his laſt iourney, ſleepeth now verie ſoundlie: The meſſengers returning to GRIMOALD, told him the pages anſwer: who all inraged, charged them preſentlie to bring him to his preſence: who repairing againe to the chamber doore, were in like ſort once more ſolicited by the page to vſe forbearance: but they admitting no delaies, cried out haſtilie and hartilie, tut, tut, the droonkard hath now ſlept enough, and therevpon bearing the doore of the hinges they forceablie entered the chamber, and ſought PARTARITUS in his bed, but found him not: wherevpon they aſked the page what was become of him, who anſwered them that he was fled: The meſſengers all amazed herewith, furiouſlie laieng hands on the childes buſhie lock, and buffeting him pitiouſlie, brought him to the pallace: and conducting him to the preſence of the king, ſaide, Mightie Prince, PARTHARITUS is fled, and this caitife boy helpt to conuey him: and for that cauſe meriteth death: GRIMOALD commanded them to laie hands off him, and willed him with a friendlie countenance to diſcouer vnto him the manner and meanes how his maiſter had eſcaped awaie: The page told him euerie thing as it had paſt; whoſe faithfulnes when the king had conſidered vpon, he royallie offered him to make him one of his pages, aſſuring the lad that if he would be as faithfull to him as he had ſhewed himſelfe towards his old maiſter, he

he ſhould both be rewarded and regarded.

After this, he made ſearch for VNULFE, who being brought before his preſence, was pardoned by him, and not only pardoned, but commended. But as where affection is rooted, there no fauors can ſupplant it, nor promiſes ſuppreſſe it: ſo theſe two louing their maiſter PARTARITHUS verie deerelie, took no delight but onelie in deſire they had to ſée and ſerue him: for which cauſe a few daies after they repaired to GRIMOALD, beſéeching him of licenſe to ſéeke out their maiſter. Whie my friends (quoth he) had you rather ſéeke out your neceſſities, then liue with me héere in all pleaſures? By God replied VNULFE, I had rather die with Partharithus, than liue in all other worldlie contents and delights. What (ſaied the king to the page) wilt thou alſo rather ſéeke out a banniſhed man, then ſerue a king? I my Lorde, ſaide he: for they are bad ſeruants that will leaue their maiſters in miſerie. GRIMOALD wondering at their confidence, & praiſing both their faithes, diſmiſſed both of them with all fauour, giuing them both horſſe and money to furniſh and further them on theyr iourney.

The two faithfull ſeruants humblie thanking the kinge, tooke their waie into France, hoping to finde their maiſter in that place according as was appointed. But PARTARITUS fearing leaſt by reaſon of a peace latlie capitulated betwixt DOGOBERT kinge of *France* and GRIMOALD, he ſhoulde be there ſurpriſed ſuddenlie by ſome ſiniſter ſubtletie, tooke ſhipping for England: and hauing alreadie ſailed from the ſhore, the voice of a man was heard among the rocks, which aſked for PARTARITUS and whither he were in that ſhip. Whereto when anſwer was made that there he was, the voice replied, Then will him preſentlie repaire vnto his countrey: for GRIMOALD a three daies hence is departed this life: PARTARITUS ſuddenly returned backe, commanding the marriners to reenter the harbour: and as ſoon as he was landed, he diligently ſought out the meſſenger that had thus informed him: but finding him by no meanes poſſible, he ſuppoſed it to be ſome meſſuage ſent from God. For which cauſe, poaſting towards his

countrey, and arriuing amongſt the confines of Italie, hee found there a great number of *Lombards* who expected him, with whom he entered *Pauia*, and driuing out a little ſon of GRIMOALDS from the kingdome; he was by generall conſent created kinge of *Lombardie* thrée monethes after the death of GRIMOALD. For which cauſe he preſentlie ſent vnto *Beneuent* for his wife RHODOLINDE, and his ſonne CUNIBERT: And being a godlie Catholike and iuſt man, a liberall patron of the poore, and father of the innocent: as ſoone as he hadde quiet poſſeſſion of the kingdome; in that place from whence he fled, which is on the other ſide of of *Teſinus*, he buil ded a monaſterie to the honor and glorie of God his ſauiour and onelie defender, wherein there were diuers Nunnes incloſed, whom he alwaies enriched with manie very goodlie poſſeſſions.

The Quéene likewiſe builded a church in honour of our Ladie without the cittie wals, adorning it with maruelous rich ornaments: his page and truſtie ſeruant returning to his court, as ſoon as they had tidinges of his eſtabliſhment, were by him fauourablie intertained and richlie rewarded, Finallie, after he had reigned eighteene yeares, he departed this life not without the generall lament and teares of the whole inhabitants of *Lombardie.*

The wonderfull dreame of Aſpatia *the daughter of* Hermotimus *the* Phocencian *a verie poore man, who afterwards thorow hir wonderful vertues, became the wife of* Cyrus *king of* Percia *and was afterwards married to* Artaxerxes.

ASPATIA was the daughter of HERMOTIMUS of *Phocis*, who after the death of hir mother, was brought vp and nouriſhed in great pouertie: yet was not hir pouertie ſo gréeuous, as her continencie was gratious: in her infancie ſhe had vnder hir chin a great ſwelling, which diſſigured hir face, and

and was a great diſgrace to hir faireneſſe. For which cauſe hir father deſirous to haue hir cured, carried hir to a phyſitian, who promiſed to heale hir for a certeine ſumme of money. The good olde man hauing no money, tolde the Phyſitian of his little meanes, beſéeching him to ſtand fauourable vnto his child: but the greedie wretch which was too well learned in no pennie no Pater noſter, told him, that then he had no medicine for him: for which cauſe the poore HERMOTIMUS and his ſicklie daughter repared home without ſuccors. ASPATIA being thus ill beſted, entered hir chamber, and ſetting hir glaſſe betwéene hir legges, ſhe gaſed ſo long intentiuelie on hir imperfection, and with ſo manie tender teares bemoned hir wants, till at laſt ſhe fell aſléepe, where vpon a ſuddaine ſhe behelde a doue changed ſuddenlie into a woman, which ſaied vnto hir, Be of good chéere, and leaue theſe drug-maiſters, and goe vnto the dried crowne of Roſes vpon VENUS head, and taking ſome of them beate thou them to powder, and then doo thou but ſtrew them vpon thy gréeuous ſore.

ASPATIA hauing performed no leſſe then was commanded hir in hir viſion, was healed and became verie faire, and ſo manie were the graces wherwith ſhe flouriſhed, that no man could either compare or equall them. She had hir haires glorious and gold-like golden, ſomewhat daintilie curled, hir eies fierie and chriſtalline, hir noſe hooked, hir eares little, and the coulour of hir face like vnto Roſes waſhed in milke, hir lippes crimoſin, hir teeth more white than ſnow, hir voice was delicious ſweete and muſicall, hir delightes were eſtranged from all effeminate newfangleneſſe: ſhée ſtudied not to be rich in apparell (which is but the verie ſurfet of ſubſtance) becauſe being nouriſhed in pouertie, ſhee could not nor would not in anie wiſe yéelde any art to her beawtie, wanting both the meanes and the manner.

It chanced that this maiden amongeſt a great manie others was bought by a Baron, who belonged to king CYRUS, who ſéeing that ſhe was beawtifull and faire, brought hir (after a verie ſolemne and ſumptuous ſupper) into the preſence

of CYRUS, accompanied with thrée other Grecian maids, who were tricked and attired by courtlie dames before hande, to the end they might know how to entertaine and delight the king; onlie ASPATIA would not admit any foile for hir faire, but after many refuſals, at laſt conſented to put on a ſumptuous habit, wherein ſhe ſtoode ſo melancholie and bluſhinglie, as if ſhe thought all lookers on vnworthie to beholde hir beawtie: and fixing hir fiery eies vpon the ground, ſhe wept bitterlie before CYRUS, who commanded the thrée other Virgins to ſit downe by him, who were obſequious to his will: but ASPATIA fained as though ſhe heard him not when he called hir, vntill the Baron who bought hir, enforced hir to ſit by his maieſtie.

CYRUS dallieng and beholding the thrée other virgines, commended their countenances, and condemned not their behauiour. But hauing but touched ASPATIA with the the tip of his finger, ſhe ſuddenlie cried out, telling him that ſhee ſhould be puniſhed if ſhe vſed ſuch licentiouſneſſe. This her behauior pleaſed the king, whoe afterward offered to dallie with hir paps, ſhe preſentlie flung from him and offered to depart: for which cauſe CYRUS maruelling at the great mind of ASPATIA farre againſt the cuſtome of *Percia*, ſaid vnto him that had bought hir, Thou haſt onelie brought this mayden vnto me frée, ſincere, and without ſpot: theſe others are but counterfeits in their cuſtomes, and their beawties are but borrowed not naturall.

Herevpon CYRUS affected by this meanes, and earneſtlie fixed his loue vpon ASPATIA ſo that he forgat all other fancies, addicting himſelfe onlie to hir bed and beawtie. Not longe after, ASPATIA called to hir mind the doome ſhe had ſéen in hir dreame, and the ſpéeches which were vſed, and in regarde of thoſe benefits ſhe had receiued, ſhe erected a ſtatue of golde in honor of Venus, and annexed therevnto a doue beawtified with coſtlie gems, offering daielie ſacrifices to remunerate the Goddeſſe kindneſſe. She likewiſe ſent vnto her father manie rich Iewels, and made him a man of great authoritie. A few daies after a faire and curious Carkanet was

was ſent out of *Theſſaly* in preſent to king CYRUS, who reioicing greatlie at the ſame, and finding his ASPATIA one daie aſléepe, laid him downe by hir, and (after ſome amorous embracings) drewe the carcanet out of a caſket and ſaied vnto hir. How ſaieſt thou my loue, dooth not this iewell become either the daughter or mother of a king? yes my liege ſaide ſhe: whie then my loue, it ſhall be thine quoth he: diſcouer therefore thy neck, and put it on.

ASPATIA little reſpecting the rich guift, reuerentlie & ſagelie replied thus, how ſhould I be ſo bold to ſubmit my necke vnto that gift, which is a preſent more conuenient for PARISATIDES thy mother? Giue it hir my Lorde, and I am readie to ſhew you my neck without any ſuch ornaments. CYRUS reioyſing at hir anſwer, kiſſed hir, and hauing written all the manner of diſcourſe which had paſt twixt him and ASPATIA, he ſent the ſame with the carcanet vnto his mother. PARISATIDE no leſſe delighted with the letter than the carcanet, renumerated ASPATIA with rich gifts and royall preſents, and conceiuing a gratious opinion in that ASPATIA gaue hir place, ſhee euer after loued hir and preſented hir both with the carcanet and much other treaſure. ASPATIA humblie receiuing hir ineſtimable curteſies, ſent both the iewell and treaſure to CYRUS with this meſſage: Theſe for a time will helpe thee, and for that thou art mine ornament, meſeemeth I haue obtayned a great gift, if as I both ſhould and woulde, I heartelie loue thee.

CYRUS was amazed at this deed, and not without reaſon, becauſe this woman had no meane minde, but the courage of a great and magnificent princeſſe. But when CYRUS was ſlaine in the warre which he waged againſte his brother, ASPATIA remained priſoner: notwithſtandinge ſought out, and at the laſt found by the noble ARTAXERXES, ſhe was deliuered of hir bonds, & ſuch as had captiuated hir, were committed themſelues. Finallie, being richlie apparailed like a Princeſſe (although by reaſon of the deth of CYRUS ſhe made great reſiſtance, ARTAXERXES being vehementlie enamored of her beawtie, after long intreatie and comforts, at laſt won her

conſent and married hir: yet as ſome writers teſtifie, the in tire affection ſhe bare hir laſt huſband, was neuer extinguiſhed vntill ſhe died.

A wonderous reuenge executed by Megallo Lercato *of* Genoua *vpon the mightie Emperour of* Trabiſonda.

AT ſuch time as the *Genowaies* weare Lords of certeine citties in the *Leuãt* it chanced that amongeſt other Cittizens whoe traffiqued in *Caffa*, & were moſt familiar with the Emperour of *Trabiſond*, there was one called MEGOLLO LERCATO, whoe by reaſon of his rare quallities, was excéedinglie fauoured by him: for which cauſe he was gréeuouſlie enuied, and hated by the principall courteors, whoe ceaſed not continuallie to inuent new meanes & waies whereby they might bring him in diſgrace. It fortuned that ſporting himſelfe one daie at the game of cheſſe with a yoong Noble man who was greatlie beloued by the Emperor, they fell at wordes and bitter vpbraides: amongſt all others, the yong Noble vttering certeine ſpeeches in contempt of the name of GENOWAIES, MEGOLLO was inforced to giue him the lie: but ſeethe other little moued therewith, his countrey diſhonoured, and the court laughing at him, he ſought his remedie at the Emperors hands, from whom he could get no redreſſe in repaire of his honor.

For which cauſe MEGOLLO hotlie diſcontent (though for a purpoſe he ſmothered his diſpleaſures a ſpace) a fewe daies after vpon a lawfull cauſe tooke occaſion to craue the Emperours licence, and departing to *Genua* altogither inflamed to reuenge, he furniſhed himſelfe by meanes of ſome parents and friends, and rigging out two warlike Gallies, he ſailed with them into the great ſea, and there indeuored him ſelfe to ſpoile all the coaſt and ranſacke euerie ſhippe belonging to the Emperour: whomeſoeuer hee tooke, in waie of great

great diſdaine he cut off their noſes and eares, and though there were manie ſhips ſet out againſt him, yet in ſpight of all he neuer deſiſted from endangering him: and this might he the better performe, in that his ſhips were verie ſwifte: and when he found himſelfe at any diſaduantage, he coulde both leaue and take how and when it pleaſed him. It chanced amongſt manie other preparations that were ſet out to intrap him; foure ſtout Gallies were rigged, who vpon conſultation as ſoone as they had diſcouered him, deuided themſelues apart, thinking to incloſe him in the midſt of them, & ſo all at once to aſſaile him. MEGOLLO that quicklie perceiued their pollicie, ſuddenlie fained to flie: whom when their ſwifteſt Gallie had long time purſued, and ouer-wrought all hir conſorts, MEGOLLO made hed againſte them, and ſlewe them, and ſerued them all after the ſame ſauce, to the woonderfull amaze and diſcontent of the Emperor.

Amongeſt one of theſe Gallies, there was an olde man with his two ſonnes, whoe ſearing the like ſortune which had befalne others, ſhould light on him and his ſonnes, humblie proſtrating himſelfe at MEGOLLOS féet, he humblie intreated him for mercie: The old mannes teares were gratious, and had ſuch power ouer the generous mind of MEGOLLO; that he forgaue both him and his ſonns with the reſt that were aliue in his Gallie, and ſent him back vnto the Emperor with a veſſell full of *Eares* and *Noſes*, willing the olde man to let the Emperor vnderſtand that he would neuer ceaſe to indemnifie him, vntill ſuch time as he hadde ſent vnto him the man who had ſo diſdainfullie and diſhonorablie iniured him in his court,

The Emperor aſſerteined hereof, determined with himſelfe as the leſſer euill, to go himſelfe in perſon vnto the ſea, and carrie with him (as he did) the yong man, who had occaſioned all this trouble: MEGOLLO hearing thereof, thruſt his Gallies néerer the ſhore: when as the Emperor preſently in a light boat ſent him the yoong Noble with a rope about his necke: whoe hauing his eies proude with teares, humbled himſelfe at MEGOLLOS féet, beſéeching mercy: MEGOLLO com-

paſſionate therewith, bad him get him thence, telling him that it was not the faſhion of the *Genowaies* to tyrannize ouer effeminate milkſops.

The parents of the yong man ſeeing him returne againe beyond their expectation, receiued him with great ioye: diuers offers were made by the Emperor to MEGOLLO, who refuſing them all returned this anſwer: That he came thither not for deſire of riches but for honors ſake, and to eterniſe the name of the *Genowaies*, admitting no other couenantes but this, that in memorie of thoſe his actions, a pallace ſhuld be reared in *Trabiſond* for the commodity of the *Genowaies*, wherein he would that by a curious hand and cunning work man thoſe his actions ſhoulde be eternized: which being afterwards fullie obſerued by the Emperor, they whoe traffiqued there followe their marchandize with more honor then they were accuſtomed. MEGOLLO after this worthie acte returned home to *Genoua*, where he was receiued and gratified with great honors by the Cittizens.

The memorable deeds of Valaſca *a Lady of* Bohemia, *whoe cauſing all other Ladies to kill their husbands, Brethren, and ſonnes, raigned ſeuen yeares in* Bohemia.

I Read in the *Bohemian* hiſtorie written by Pope PIUS, that this VALASCA of whom I héere meane to intreate, was a woman of great mind, bolde in all attempts, and highlie fauored by Fortune: and to the end you may the better vnderſtand hir hiſtorie, I will firſt of all begin with hir cauſe of hatred. You haue therefore to conſider, that CROCUS ſecond Duke of *Bohemia* dieng without iſſue male, his daughter LIBUSSA (held in thoſe daies in as great account as one of the *Sibils*) with the fauour of the people, and good liking of the better ſort, was placed in hir fathers ſeate, and gouerned that Prouince manie yeares, with the generall good liking

of all men. Finallie, hauing giuen a iuſt ſentence in right of certeine poſſeſſions againſt a mightie man in that countrey, he being therewith incenſed, prouoked vp the people againſt hir, ſaieng that it was an oprobrious & ſcandalous thing for ſuch a people as they were, and ſo great a Nobilitie as was reſident in that place, to ſuffer the kingdome & cauſes of iuſtice to be vnder a woman.

LIBUSSA hauing intreated ſilence at their hands for a time, ſaid vnto them that ſhe knew their new deſire, and was not ignorant of their firme determination, diſabling her ſelfe to ſatiſfie their expectations, praieng them to aſſemble the next daie; which, according as ſhe willed them they perfourmed. The morning began noe ſooner to puſhe forth his bluſhinge beawties, but the people repaired to the iudgement ſeat in great multitudes: and as ſoone as the pallace was filled euerie waies by them, LIBUSSA began to ſpeake vnto them on this maner: You know (*Bohemians*) that to this preſent day I haue beene your peaceable and bountifull Ladie according to womens cuſtome, whoe are audatious in nothing but in offering curteſies. Hitherto haue I not béene offenſiue to any of you, either chargeable by reaſon of Pompe, ſhewing my ſelfe rather a mother vnto you, then a miſtreſſe: but ingratefullie, vnkind men as you are, requite you my gouern ment. But at theſe your actions woonder not I at all, becauſe you accuſtome your ſelues to the common faſhions of men, who are neuer content, but are more ſkilfull to deſire a iuſt and mercifull Lord, then hauing him they haue knowledge to kéepe him.

As touching mine owne title, I wholie ſurrender it into your hands: and as you haue deſired one who ſhal gouerne you, and order your lawes as he liſt; ſo am I contented you ſhall haue him. Therefore go ye and take me a white horſſe, and bridle him with all his other apparell and ornamentes, and afterwards lead him to ſuch a plaine where he may take that waie which beſt likes him. Which doone, let him trot as he liſt, and ſollow you him by his footſteps: as he turnes, ſo turne you: and as he returneth, ſo returne you: finallie,

when you ſhall ſee him ſtaie before a man that feedeth at an iron table, then aſſure your ſelues he is the man forpointed to be my huſband, and your prince. This hir ſpeeche pleaſed them all: ſo that taking with them the horſſe as LIBUSSA had inſtructed them, they let him fréelie goe and followed him. But ſcarſelie had they trauelled ten miles, when as the horſe ſtaied at a riuer called *Bieli*, and arreſted himſelfe before a countrey fellow called PRIMISLAUS: ſhewing manie ſignes of humanitie and obſeruance toward him.

The *Bohemians*, as well the nobles as commons, behoulding this, ran with all haſt vnto him, and after their ſalutations ſaid thus vnto him: Mount vppon this horſſe, and goe with vs: LIBUSSA hath choſen thée for hir huſband, and the *Bohemians* admit thee for their prince: PRIMISLAUS, although he were a poore countrey clowne, not incapeable of the generall deſire of rule which attainteth all men, gaue vnto them a homelie ſalutation after his manner, and tolde them that he was addreſſed to doo whatſoeuer pleaſed them: and vnder ſtanding that he was to goe to LIBUSSA (as if hee had a longe voiage to make, he faſtened his bottle to his ſaddle bow, and graſping his bread and chéeſe in his hand he rode on féeding like a ruſticke king, which was a verie ſufficient euidence of that which LIBUSSA before time had declared and told vnto them.

As ſoone as his guttes were full and his bottle emptied, he mended his pace, and they conducted him with great pomp and honnour into the cittie, where he tooke LIBUSSA to wife, and during all his life time was wholie ruled and gouerned by hir counſels and perſwaſions. But after ſhe had ſubmitted hir ſelfe to the deſtinies, the gouernment remained wholie in PRIMISLAUS hands, and the authoritie of Ladies ceaſed, which euen vnto that hower was both maintained and augmented by Libuſſa. After this, VALASCA (which whilſt Libuſſa liued was hir ſecretarie) being a Ladie of great valour and no leſſe reſolution then an *Amazon*, not induring or abiding that the authoritie of women ſhould be thus aunihilated, aſſembling one daie in a priuie place all thoſe that were of her faction,

faction, ſhe ſaid thus vnto them:

My ſiſters, we haue loſt our good Ladie, who alwaies defended vs from the outrages of men, neither could ſhe euer endure that we ſhould be ouerborne by them, ſo that ſhe her ſelfe held the Emperie, and we with hir were in reſpect held and accounted for Queenes. You ſée now, how inforced we indure a hard and miſerable ſeruitude, liuing vnder the gouernment of our huſbands after the maner of ſlaues, except of our ſelues we ſhall gather head and courage to recouer our former liberties. Wherefore, if your thoughtes be as mine is, let vs ioine like heroick Ladies, and we will eaſily recouer our eſtates. I (as you know) was ſecretarie vnto LIBUSSA, of whom I learned that which ſhe knew: I am ſkilfull in inchantments, and the nature of hearbes is not vnknowne vntome: if therfore you haue any meaning or will to followe me, aſſure your ſelues, that you ſhall be once againe lords ouer men.

Vpon theſe words, the whole aſſemblie of women condiſcended to VALASCAS words, and mutuallie conſpired againſt men. During this time, PRIMISLAUS dreamed one night, that a virgine gaue him bloud to drinke: for which cauſe he being a notable ſoothſaier, and willing to preuent a miſchiefe which (as he imagined) might verie eaſilie be impugned, hee conuocated all the chiefe nobles of his Prouince, vnder intention to prohibit the ouer-great licence and libertie which women had in the common weale: namelie, the women were accuſtomed to ride and run the race on horſſebacke, to tournay, ſhoote, and followe the chace, and brieflie to exerciſe themſelues in all warlike diſcipline, which (as he thought) were matters manageable by men, and vnfit taſks for women. But the Barons ſcoffed at him when he told them ther of, and ſaid, that they rather deſerued loue and reuerence for their agilitie and hardines, then reproofe and diſhonor.

VALASCA meane while deſiſted not neither daie nor night to exhort hir confederates, and often with drinks & inchantments turned away their affections from the loue of men, and daie by daie drewe more and more into this her League

of conſpiracie. Finallie, when ſhe perceiued that ſhe hadde gathered a ſufficient power both of married wiues & maids, in one night ſhe cauſed euerie one of hir faction to kill their fathers, huſbands, brethren, and ſonnes in their beddes, and afterwards taking armes, with great expedition, they all of them marched togither to a place appointed them by VELASCA, not farre diſtant from *Prage*, and ſubduing ſome that had them in chace, they made a roade to *Viſigrade* whereas PRIMISLAUS aboad, intending there to ſurpriſe him: but ſéeing they could not take the fortreſſe, they retired themſelues into a mountaine, a place naturallie impregnable, and there building a caſtle, they called it *Deiuizo* that is, the place of virgines, bicauſe that in their toonge a virgine is called *Deiuize*.

This action of theirs ſeemed abhominable to all the inhabitants of the countrey, as wel in reſpect of the great ſlaughter they had made, as alſo becauſe they had a great ſuſpition of further miſchéeſe, for which cauſe they generallie gaue PRIMISLAUS to vnderſtand, that they were addreſt to bidde theſe new *Amazons* battell, and that, if it pleaſed him to marche forward with his hoaſt, they alſo were in a readineſſe to follow him. The K. certified them, that at that preſent he could not come, by reaſon that the Gods had admoniſhed him, that all thoſe who were addicted to indemnifie the virgines, were to die; certifieng them that it was behouefull to go another time. But they, who ſet light by his counſell, leuieng by themſelues a great armie, marched toward *Deiuizo* and ſtriking battell with VALASCO, were ignominiouſlie ouerthrowne and put to flight with the ſlaughter of the greater part of the armie: and whereas in this ſeruice Malada, Nodea, Suatacia, Voraſta, Ragda, Zaſtana and Triſtana, had behaued themſelues valiantlie; in rewarde of their ſeruice they had collars and chaines of golde giuen them: and amidſt that vnmeaſureable pray which they had, euerie one was rewarded acording to their deſart.

VALASCA ſlue with hir owne hand ſeuen of hir enimies, and after that time was held and eſtéemed for a goddeſſe, ſo that neuer

neuer after that time the *Bohemians* had the courage to troble or moleſt them: But they euerie daie ranged about the confines, ſpoiling, robbing, and burning, and daie by day inforced greater dread and feare in the harts of their enimies: and being now Ladies and ſoueraignes of the better part of *Bohemia*, they were conſtrained to haue the companie of men, by reaſon that otherwiſe by courſe of time and warres they were llkelie to be reduced and brought to nothing: for which cauſe, marrieng themſelues they made a lawe, that thoſe maidens who were borne by them ſhould with all dilligence bee tenderlie and carefullie brought vppe: as for the males, they commanded that their right eies ſhould be pulled out, and their middle fingers cut off, to the ende, that hauing attained Mans eſtate they ſhould be diſabled to ſhoote in the bowe, or to handle warlike weapons.

Finallie, VELASCA hauing afflicted *Bohemia* for the ſpace of ſeuen yeares, and made them altogither tributarie, was deceiued by PRIMISLAUS, whoe wrote hir a letter that the Barons againſt his will had attempted hir with war, and that he was greatlie pleaſed that they had receiued condigne puniſhment for their inſolence: aſſuring hir, that he hadde alwaies held hir in place of his daughter, not onlie for that ſhe had béene ſecretarie to his wife, and well thought of by her, but for that ſhe knew ſo well to gouerne ſo great a ſtate as *Bohemia* was for the ſpace of ſeuen yeares. And moreouer, that now ſince he felt himſelfe olde and vnable to gouerne his ſubiects; on the other ſide, his ſonne too yoong in yeares for ſo waightie a credit, that his will was to render into her hands the fortreſſes, ſo that by this meanes at one time he would yéeld all *Bohemia* into hir hands, referring the eſtate of his ſonne and heire, to hir kindneſſe and curteſie, contenting himſelfe to returne vnto his firſt eſtate, and liue ſatiffied in the towne from whence perforce they had taken him, and afterward vnwillinglie crowned him. And him ſéemed as he wrote, that it ſhould ſo be, that as from a ladies hands he receiued the throne, ſo to a ladies hands he might return the title.

This letter written and ſent vnto hir, wonne ſuch credit with hir, that preſentlie ſhe ſent before hir a ſquadron of hir beſt *Amazons* to receiue the fortreſſes, whoe were brought into the lande with great ſolemnitie, and entertained in the Dukes owne pallace: but whilſt thee were at the table, they were all ſlaine by a troope of armed meu, whoe were hidden for that purpoſe. They hauing ſlaine theſe, ran to *Deiuiso* with a great armie, & VALASCA hauing notice of the ſtrange accident, iſſued hir ſelfe ſmallie vnattended and cloaſed in glittering armes, and mounted vppon a verie braue and luſtie courſer, that lightened fire from his noſtrils, ſhee was followed by ſome few a farre off, whilſt hir ſelfe ſolie incountred the whole hoaſt that came againſt hir, and without anie word ſpeaking ſhe laied about hir like a Lioneſſe or a *Libian* Tygre in his great furie. Finallie, falling in the midſt and thickeſt of hir enimies, ſhe died valiantlie.

Hir companions a farre of as ſoone as they vnderſtood of the death of their princeſſe, not vnder anie hope to conquer, but ſtimulated to worke reuenge, fell to armes: betwixt whom and the *Bohemians* was a moſt bloudie and deſperate fight: but the Ladies at laſt hauing the worſt, were inforced to flie, whom the *Viſſegradians* following, entered togither with them into their Caſtle, and hauing cauſed the gates to be ſhut, and being Lordes of the fortreſſe, they cut all the poore women to peeces. And thus was *Bohemia* deliuered from the tyrannie and thraldome of women: And VELASCA, being worthie to be eternized amongſt the Ladies of moſt famous memorie, laie vnburied, and ſerued for a prey for birds and beaſts to ſéed vpon.

An

An excellent example

An excellent example of continence in Frauncis Sforza.

AMongſt all other I will not pretermit a ſingular example of continence in FRANCIS SFORZA, whoe deſerued in this action of his to be compared with ALEXANDER the great, and SCIPIO the noble: *Caſſanoua* a caſtle of Luke being forciblie furpriſed by Erle FRANCIS. There were certaine ſouldiours who tooke a faire and tender yoong damoſell priſoner, whoe whilſt they forceablie drew hir from out the houſe, wéepingly beſought them to preſent hir to the earle FRANCIS SFORZA and to no other, ſo that they whoe had outraged hir, fearing the diſpleaſure of the countie; ſuddainlie preſented hir vnto him.

At that time FRANCIS by reaſon of his yoong yeares, and the ſound complection of his bodie, was verie proane and addicted to wanton and effeminate paſtimes: and although hee were inueigled by the tender yeares and excéeding beautie of the maiden, notwithſtanding he inquired of hir whither ſhe had rather conſent vnto euerie pleaſure wherin he might imploy hir, or remaine in their handes whoe had firſt taken hir. Whom ſhe thus anſwered, that ſhe would be alwaies readie to obay him, ſo that it might pleaſe him to ſet hir frée from the handes of baſe iniurie. Wherevpon FRANCIS preſentlie commanded that ſhe ſhould be conducted vnto his pauilion. When night came, and before he entered the bed, he aſked the maiden againe, if ſhe were of the ſame minde, or whether ſhe had changed hir purpoſe. Who anſwered him that ſhe continued reſolued, then he willed that ſhe ſhoulde diſrobe and vncloath hir bodie, and ſo to laie hir ſelfe downe by him.

But no ſooner was ſhe entred bed, but ſhe eſpied the picture of our Ladie painted after the maner, wheron turning

towards the Earle ſhe wept and with all reuerence & ſhamfaſtneſſe ſhe ſaied vnto him: O my Lorde I pray thee for that vnſpotted virgines ſake, whoſe image is in our ſight, vouchſafe to be the protector of my virginitie, and thorough thy clemencie grant that without ſtain or diſhonour I may returne vnto my betrothed ſpouſe, who liueth a deſperat and deſolate liſe amongeſt the other captiues. And whereas I promiſed thee to ſubmit my ſelfe to thy will, no other thinge moued me therevnto, then the deſire I hadde to deliuer my ſelfe from the hands of thoſe who rauiſhed me: and not that alone, but the iuſtice and pietie I haue heard of thee, made me conceaue a great hope to ſubmit to him who had ſo great vertues to command.

Theſe words had ſo great power in the mercifull and generous mind of the Captaine, that they extinguiſhed in him all heat of vaine deſires, ſo that of his owne proper charges he reſcued the huſband and redéemed him from thraldome, reſtoring the yoong virgine vnto him as ſoone as he came in to his preſence. Hir ſpouſe knéeling vppon his knees, and ſighing bitterlie, ſaid; My Lord thou dooeſt ſullie anſwere the great expectation and ſame which through euerie part is diſperſed by thee, ſo that there is no land nor no péere in the world that either may match thee for humanitie, or conquer thee in clemencie. Almightie God, who may requite thée in our behalfe, yeeld thee condigne fauours for thy vertue: The Countie would haue giuen him manie thinges of that praie that he had taken, but the yong maiden would accept nothing, faieng that the neighbours ſéeing ſuch gifts, woulde thinke and imagine that it were the price of hir virginitie that ſhe had loſt, and ſo by that meanes ſhe ſhoulde fall into verie great infamie, which ſhe euer rather chooſe to flie than death, wherevpon FRAUNCIS SFORZE diſmiſſing them, they ioy fullie returned into their countrey.

Of

Of many infortunate men.

Of many learned men ancient and moderne, who violently and infortunatelie ended their daies.

THEMOSTOCLES the *Athenian* ſlue himſelfe. LUCRETIUS the Philoſopher died the ſelfeſame death, and GALLUS (as learned as both they) was murthered by his owne handes: PLINY was ſmothered by fire in the mountaine AETNA. Beſides all theſe, manie other neuer ſeconded in ſcience periſhed ſiniſterlie. THALES the *Mileſian* died for thirſte, ZENO was ſlaine by the commandement of the Tyrant PHALARIS. ANAXARCHUS by the iudgement of Nicocreon finiſhed his life with manie tortures. ARCHIMEDES the Philoſopher an excellent Mathematiſian was ſlaine by MARCELLUS ſouldiers: PYTHAGORAS with his threeſcore ſchollers was put to the ſworde. ANACHARSIS died ſuddenlie. DIODORUS burſt thorough harts gréefe, by reaſon he could not anſwer a queſtion which STILBO the Philoſopher had propounded him. ARISTOTLE after he had loſt the ſauour of ALEXANDER, being in *Calcide*, drowned himſelfe in the floud *Euripus*. CALISTINES his ſcholler was caſt hedlong out of a window. MARCUS TULLIUS had his ears and hands cut off, and ſet vp in the publike place where the Orators declaimed.

SENECA was put to death by his ſcholler NERO, whoe had firſt cauſed his vaines to be opened in a bathe of hot water. IOHANNES SCOTUS reading in England, by a ſudden conſpiracie of his ſchollers was with his beſt fauorites put to death. but if I ſhould vndertake to repeat all the hapleſſe endes of theſe ancients whoe were excellent in learning, it were too long for me to write, or you to read. For which cauſe I will begin to let you vnderſtand the death of ſome moderne learned. PETRACH died ſuddenlie, Domitius Caldarinus periſhed through the ſickneſſe of the plague. CONSILIATOR was burned aliue. ANGELUS POLITIANUS finiſhed his daies by hauing his

braines daſht out againſt a wall. PETER LEO of *Spoletum* was drowned in a ditch, the Lorde FRANCIS PICO was ſlaine by his tenants. FISHER and THOMAS MOORE were beheded, CRANMER and LATIMER burned, the reſt ſince freſh in memorie I néed not to trouble you with: I onelie ſet theſe down for the learned to conſider vppon and examine themſelues by circumſtances, & cunninglie canuaſe in their conſcience an argument *a comparatis.*

Howe kinge Rodorigo the laſt of the Royall houſe of the Gothes, loſt his kingdome and life thorough his incontinence.

IN the yeare 712. RODERIGO raigned in Spaine, who earneſtlie enamored of a daughter of IULIANS Countie of *Cantabre*, and deſirous to gather the fruite of his loue becauſe otherwiſe he might not in that the maiden was verie honeſt and vertuous, he ſent hir father embaſſadour into *France*, & by that oportunitie enforcing hir, he ſatiſfied his lewd and diſſolute luſt. IULIAN returning into *Spaine*, and vnderſtanding the heauie caſe and eſtate of his daughter, made ſhew before the king that he was vtterlie ignorant thereof, and after a few daies he fled into *Affrica* with all his familie: taking vppe his houſe in the cittie of *Lepte:* and ſeeking out MUCA the gouernour of *Affrica* hee tolde him of the outrage doone him by the king, and howe for that cauſe he was come vnto him. Firſt to offer him a great rich, and faire empire: next, to profer him his ſeruice: and moreouer ſaid he, the time is come to reuenge the *Arabians* which were ſlain a few yeares paſt in the hoaſt of king BAMBA. To the performance whereof I will backe you with the greater part of the Lords of Spaiue, whoe will be readie to aſſiſt you in this enterpriſe, bycauſe the king is deadlie hated of them, both for his crueltie and lawleſſe corruption.

MUCA

MUCA ſent him vnto king MULIT in *Arabia*, whoe hearing IULIANOS purpoſe, diſpatched him with letters to MUCA wher in he wrote that he ſhould fauour him with all reaſonable helpes. MUCA gaue him an hundreth horſſe and foure hundreth men on foote, vnder the conduct of a famous captaine called TARIFFE: with this power they paſſed the Seas, & landed in Spaine: and to the end they might the more ſecurelie beard the enimie, they builded a cittie which they called by the name of *Tariffe* captaine of the *Barbarians*. And aſſoone as IULIO had giuen notice to his confederates for what occaſion he was come, & what deſire he had to reuenge him of the iniurie doone vnto him by the king, many of them vnited themſelues with the *Arabians*, and ouerran al the contrey of *Algazera* which the ſaid IULIANO had in gouernement vnder the ſaid king.

The *Arabians* of *Africa* ſéeing the great progreſſe and fortune the countie had, and aſſured of his faith, ſent him twelu thouſand horſſe, and a great multitude of footmen, by reaſon that they had intelligence that the king had ſent againſt him his coſin IGNICUS with a huge hoſt, who fighting many times vnhappilie with the Moores, at the laſt was himſelfe ſlaine, & all his followers cut in péeces: wherevpon the Moores being rid of this impediment, ouerran and ſpoiled a great parte of *Spaine*. For which cauſe the king leuied a greater army than the firſt, and comming himſelfe to wage the fight with the Moores, there fell a terrible and dreadfull battell betwéene both the armies, which continued eight continuall daies, ſaue onlie the intermiſſion of night, but by reaſon of the rebellion of the two late kings ſonnes called DETIFA the king had the worſt and periſhed in the field with many other valiant perſons: and the Moores like couragious victors poſſeſſed the ſpoiles. This defeat was on ſunday being the xi. of *Septẽber* in the yeare 719 The Moores attaining victorie, had the dominion of *Spaine*.

Of

Of many famous men.

Of many famous men whoe leauing the gouernement of the Commonweale gaue themſelues ouer to a priuate life.



ATO the Cenſor was the moſt vertuous and beſt reputed *Romaine* that flouriſhed in that time: for during al the daies of his liſe, there was neuer man that ſaw him commit anie light action, neither loſe or diminiſhe any one inch of his ſeuere grauitie. This man after he had liued fifty and eight yeares, leauing the trauailes of the common wealth, went and ſpent the remnant of his life in the kingdome of *Naples* in a village called at that daie *Picenio*, and in this time POZZUOLO liuing vpon his owne liuelihoods and reuenews: And whileſt thus this good and vertuous CATO liued ſequeſtred from all others, ſometimes reading his bookes, ſome other times trimming his vines, there was one of his neibours who wrote vpon his gate with a coale, *O fortunat* CATO *thou only amongſt al others knowſt how to liue in this world.* LUCULLUS the Conſul and *Romaine* captaine remained in the *Parthian* warres, and continued the ſame for the tearme of ſixteene yeares: in which he acquired much honor to *Rome*, many laudes for the common weale, much fame for himſelf, and as great riches for his houſe. This man, after he returned from *Aſia* to *Rome*, and found the commonweale altogither ſwarming with diſſentions by reaſon of the factions of SCILLA and MARIUS, purpoſed with himſelfe to leaue *Rome* and to build him a certaine place of pleaſure néere *Naples*, vpon the riuer of the ſea at this daie called *Caſtello di Lupo*, in which place he repoſed ten yeares: entitled to all kind of pleaſures and quietneſſe of mind, frée from all trauailes and troubles, till ſuche time as he finiſhed his wearied age with a contented and worthie death.

DIOCLESIAN, after he had gouerned *Rome* and the emperie for the ſpace of eighteene yeares, vtterlie refuſing all the Empire,

Empire, departed *Rome*, and repaired to *Salona* in *Dalmatia* where he was borne. But two yeares after that he had refuſed the *Romain* empire, an honourable embaſſage was ſent by the Senate vnto him, praieng him earneſtlie that he would haue pitie on the commons, and content himſelfe to returne to *Rome*. It chanced that at ſuch time as the ſaid Embaſſadors came into his poore and homelie cottage, hee himſelfe was in a little garden he had, ſetting of Lettiſes and diuers other hearbes; and aſſoone as he had heard the diſcourſe of that they were to deliuer him, he returned them this anſwer: Séemeth it a requiſite matter vnto you my freendes, that he who hath planted, cut, and watered lettice as theſe be, ſhould leaue them to ſeeke royalties, and not to eate them in repoſe and quiet in his owne houſe? yes my friends, it is better eating theſe in quiet, then gouerning of *Rome* with care.

Moreouer he ſaid vnto them, Now haue I proued howe much it auaileth to commande, and howe healthfull it is to plough and dig. Leaue me therfore, I pray you, in my houſe: for why, I rather deſire to get my liuing in this village with my handes, than to haue the charge of the *Romaine* empire accompanied with hate. PORIDES the *Athenian* hauing in great iuſtice gouerned his common weale for the ſpace of ſixe and thirtie yeares, at laſte growing olde and ſatiate of publike affaires, departing *Athens* he went vnto a certein Lordſhip of his left him by his aunceſtors in a certeine village without the cittie; in which plieng his booke by night, and labouring his fields by day he liued fiftéene years more; Aboue the doores of his houſe theſe words were written.

In veni portum: ſpes & fortuna, valete
Nil mihi vobiſcum eſt, ludite nunc alios.

SCIPIO the *Affrican* was one of the beſt beloued and honored captaines that euer *Rome* had: for in the ſpace of ſixe and twentie yeares wherein he continued warre in Spaine, in *Affrica* and *Aſia*, he neuer committed anye diſhonoſt action, neither loſt any battell: he neuer denied any man Iuſtice, neither was there euer one obſcure or baſe thought

knowne in him: he ſubiugated *Africa*, ruinated *Carthage*, ouercame *Hannibal*, deſtroied *Nununtia*, and alſo reſtored *Rome*, which after the battell of *Cannas* was almoſt forſaken and abandoned. This man in the two and fiftie yeare of his age departed *Rome*, and retired himſelfe vnto a little farme of his which was betwixt *Pozzuolo* and *Capua*, in which (as SENECA witneſſeth) he had no other reuenewes but certeine fields wherein he liued, a houſe wherein he lodged, a barne wherein he bathed, and one of his Nephues who ſerued him: And with ſo great affection retired hee himſelfe to the farme houſe, that for eleuen yeares ſpace which he liued, he went not once to *Capua* or ſet foot towardes *Rome*. All theſe excellent men of whom we haue ſpoken, with manie infinite others alſo, left their kingdomes, Conſulſhips, gouernments, citties, pallaces, fauourites, cares and ritches for no other intent, but a quiet life: intending after worldlie affaires to reconcile themſelues to a more ſtraight order, hauing reſpect to that which inſueth after death.

A moſt ſubtill diſpute made in Antioch in the preſence of king Ptolomey, by ſeuen ſeucrall Ambaſſadors which of their Common-weales had the beſt lawes and moſt notable Cuſtomes.

PLUTARCH writeth in his booke *De exilio*, that king PTOLOMEY being in *Antiochus*, there were vpon an appointed day at dinner with him manie embaſſadors from the *Romaines*, *Carthagenians*, *Scicilians*, *Rhodians*, *Athenians*, *Lacedemonians*, and *Scicilians:* whoe falling into diſputation amongſt themſelues, euerie one began to praiſe and extoll their countries Lawes and cuſtomes, as the beſt and moſte exquiſite.

The diſpute was handled with great feruencie betwéene them,

them, and with manie reaſons each one endeuoured himſelfe to dignifie his ſtate: for which cauſe PTOLOMEY deſirous to know the truth, and to bring all contentions and diſcords to an exigent, commanded them that euerie one ſhould write or ſpeake their cuſtomes or perfect Lawes which they had in their common weales: for by that means it might be eaſilie iudged, which prouince beſt deſerued the Palme of iuſtice.

The Embaſſadors of Rome began and ſaid, We hold our Temples in wonderous great honor and reuerence, we yeeld great obſeruance to our gouernors and rulers, we gréeuouſlie puniſh the wicked offenders and malefactors.

The Embaſſadors of *Carthage* ſaied, in the Commonweale of *Carthage*, the nobles ceaſe not to fight, the commons and mechanicall perſons to labour, the Philoſofers and learned to inſtruct.

They of *Scicilie* ſaid, In our lande we obſerue intire iuſtice, we traffique with vpright conſcience, and generallie imbrace equalitie.

They of *Rhodes* ſaid, In our common weale the olde people are honeſt, the yonger ſorte ſhamefaſt, the Ladies and women ſolitarie and ſilent.

The *Athenian* Embaſſadors ſaid: In our common weal the rich are not permitted nor allowed to be partiall; the poore to be idle; neither thoſe that gouerne, are ſuffered to be ignorant.

The *Lacedemonians* ſaid, in our State, enuie raigneth not, becauſe all are egall: nor auarice becauſe our goodes are in common: nor any ſuffred to be idle, but euerie one doth labour.

The *Scicionians* ſaied, In our common weale, we permit nor maintaine any trauailer, leaſt returning home againe he ſhoulde bring vs matters of noueltie, neither admit we Phyſitians, who ſpoile and kill the whole, nor

Orators, who maintaine publike contentions.

Aſſoone as PTOLOMEY had heard all the ſeuen Ambaſſadors, he praiſed all their common weales, ſaieng: that they were iuſtlie and worthilie gouerned, commendinge their cuſtomes and holding their lawes praiſe worthie: wherevpon with great honors euerie one returned to his lodging, glorifieng and reioycing in their credit, and ſatiſfied in his iuſtice.

Strange Lawes of Tirzus the Tyrant where-through he withſtood Conſpiracies.

TIRZUS the Tyrant endeuouring to preuent the coniurations and treſons which might be imagined and wrought againſt him by his cittizens: forbad them by an eſpeciall and preſcript law, to ſurceaſe their priuate and publike conferences, tyranizing aſwell ouer their toongs as their treſure. But his cittizens enuieng and hating this his commandements, kept their conſultations by becks, geſtures, and eager countenances when they were agréeued, and ſmiling and pleaſant lookes when they were contented: if dangers threatned them they frowned, if Fortune fawned they were not froward: by this meanes expreſſing and ſhewing the affections of their minds, and de luding the pollicie of the tyrant.

TIRZUS ſéeing and beholding this varietie in the faces of his cittizens, began to feare, and for that cauſe forbad them ſuch like ſignificatiue and mute conſult: whervpon, one of his cittizens amongſt the reſt, repining at his tyrannie

rannie inuented a new meanes: and entering the pallace with other friends, wept and cried out verie bitterlie. The Tyrant vnderſtanding héereof, haſted him with ſome of his guard, to depriue the eies of their naturall libertie, in like manner as he had reduced the toong and geſtures into ſeruitude, but the people amazedlie hating his inſolence, drew the weapons out of the hands of his guard, and murthered both him and all his followres.

FINIS.







PHILLIS:

Honoured with Paſtorall Sonnets, Elegies, and amorous *delights.*

VVhere-vnto is annexed, the tragicall complaynt of *Elſtred.*

Iam Phœbus diſiungit equos, iam Cinthia iungit.



℄ At London,
Printed for Iohn Busbie, and are to be ſold at his ſhoppe, at the Weſt-doore *of Paules.* 1593.

1772 Dec 5
Gratitude for Divine Favour

TO THE RIGHT
worthy and noble Lady, the Counteſſe of Shrewesbury.

I Haue aduentured (moſt noble Lady) with the wraſtlers of Olympia, *tho not to win, yet to worke for the Garland; the iudgement of my induſtry relyeth on your Ladiſhippe, who haue both authoritie to conuict, and knowledge to commend. I haue choſen you Madam among many, to be the Soueraigne and ſhee* Mecænas *of my toyle, becauſe I am aſſured, that the great report of your learning and vertue, (wherewith as yet it hath not pleaſed you to dignifie the world) muſt euen now be exemplified in mee, who dare promiſe as much in affection, as any other can performe in perfecti-*

The Epiſtle.

on. May it pleaſe you to looke and like of homlie Phillis *in her Country caroling, & to countenance her poore and affectionate Sheepheard, who promiſeth vnder the onely encouragement of ſo noble a Lady, to employ all his best deſeignes, life, and ſtudies, to your good lyking.*

Your Ladiſhips moſt
humble to commaund

Tho: Lodge.

The Induction.

I That obſcur'd haue fled the Sceane of Fame,
Intitling my conceits to nought but care,
I that haue liu'd a *Phœnix* in loues flame,
And ſelt that death *I* neuer would declare,
Now mount the Theater of this our age,
To plead my faith and *Cupids* curſed rage.

Oh you high ſp'rited Paragons of witte,
That flye to fame beyond our earthly pitch,
Whoſe ſence is ſound, whoſe words are feat and fitte,
*A*ble to make the coyeſt eare to itch:
Shroud with your mighty wings that mount ſo well,
*T*heſe little loues, new crept from out the ſhell.

And thou the true *Octauia* of our time,
Vnder whoſe worth, beauty was neuer matched,
The Genius of my Muſe and ragged rime,
Smile on theſe little loues but lately hatched,
Who from the wraſtling waues haue made retreate,
*T*o pleade for life before thy iudgement ſeate.

*A*nd tho the fore-bred brothers they haue had,
(Who in theyr Swạn-like ſonges *Amintas* wept)
For all their ſweet-thought ſighes had fortune bad,
And twice obſcur'd in *Cinthias* circle ſlept:
Yet theſe (*I* hope) vnder your kind aſpect,
(Moſt worthy Lady) ſhall eſcape neglect.

*A*nd

The Induction,

And if theſe *I*nfants of mine artleſſe braine,
(Not by theyr worth, but by thy worthineſſe)
A meane good liking of the learned gaine,
My Muſe enfranchis'd from forgetfulneſſe:
Shall hatch ſuch breede in honour of thy name,
*A*s moderne Poets ſhall admire the fame.

As moderne Poets ſhall admire the ſame,
I meane not you (you neuer matched men)
VVho brought the Chaos of our tongue in frame,
Through theſe Herculean labours of your pen:
I meane the meane, I meane no men diuine,
But ſuch whoſe feathers are but waxt like mine.

Goe weeping Truce-men in your ſighing weedes,
Vnder a great *Mecænas I* haue paſt you:
*I*f ſo you come where learned *Colin* feedes
His louely flocke, packe thence and quickly haſte you;
You are but miſtes before ſo bright a ſunne,
Who hath the Palme for deepe inuention wunne.

Kiſſe *Delias* hand for her ſweet Prophets ſake,
VVhoſe not affected but well couched teares:
Haue power, haue worth, a Marble minde to ſhake;
Whoſe fame, no Iron-age or time out weares.
Then lay you downe in *Phillis* lap and ſleepe,
Vntill ſhe weeping read, and reading weepe.

Oh

Phillis. Sonnet I.

Oh pleaſing thoughts, apprentiſes of loue,
Fore-runners of deſire, ſweet Methridates
The poiſon of my ſorrowes to remoue,
With whom my hopes and fearefull oft debates.
Inritch your ſelues and me by your ſelfe riches,
(Which are the thoughts you ſpẽd on heauẽ bred beauty,)
Rowſe you my muſe beyond our Poets pitches,
And working wonders yet ſay all is duty.
Vſe you no *Eglets* eyes, nor *Phenix* feathers,
To tower the heauẽ from whence heauens wonder ſallies:
For why your ſonne ſinges ſweetly to hir wethers:
*M*aking a ſpringe of winter in the vallies.
Show to the world tho poore and ſcant my skill is,
How ſweet thoughts bee, that are but thought on *Phillis*.

Sonnet II.

You ſacred Sea-nimphes pleaſantly diſporting,
Amidſt this watrie world, where now I ſaile:
IF euerloue, or louers ſad reporting,
Had power ſweet teares from your faire eyes to hayle:
And you more gentle-hearted then the reſt,
Vnder the Northren Noon-ſtede ſweetly ſtreaming:
Lend thoſe moyſt riches of your chriſtall creſt,
To quench the flames from my hearts *AEtna* ſteaming.
And thou kinde *Triton* in thy trompet reliſh,
The ruthfull accents of my diſcontent:
That midſt this treauell deſolate and helliſh,
Some gentle wind e that liſtens my lament.
May prattle in the north in *Phillis* eares,
Where *Phillis* wants *Damon* conſumes in teares.

In

Sonnet III.

In fancies world an *Atlas* haue I beene,
Where yet the *Chaos* of my ceaſleſſe care:
Is by hir eies vnpitied and vnſeene,
In whom all giftes but pity planted are.
For mercie tho ſtill cries my moane-clad muſe,
And euery paper that ſhe ſendes to beautie:
In tract of ſable teares bringes wofull newes,
Of my true heartkinde thoughts, and loyall duetie.
But ah the ſtringes of hir hard heart are ſtrained,
Beyond the harmonie of my deſires:
And tho the happie heauens themſelues haue pained,
To tame hir heart whoſe will ſo farre aſpires,
Yet ſhe who claimes the title of worldes wonder,
Thinkes all deſartes to bace to bring hir vnder.

Sonnet IIII.

Long hath my ſufferance labored to inforce,
One pearle of pittie from hir prettie eyes,
Whileſt I with reſtleſſe riuers of remorſe,
Haue bathde the bankes where my faire *Phillis* lies.
The moning lines which weeping *I* haue written,
And writing red vnto my ruthfull ſheepe,
And reading ſent with teares that neuer fitten,
To my loues Queene, that hath my heart in keepe:
Haue made my Lambkins, lay them downe and ſigh:
But *Phillis* ſittes, and reades, and cals them trifles:
Oh heauens why clime not happie lines ſo high,
To rent that ruthleſſe heart, that all hearts rifles?
None wrightes with truer faith, or greater loue,
Yet out alas I haue no power to moue.

Ah

Sonnet V.

Ah pale and dying infant of the ſpringe,
How rightly now do I reſemble thee:
That ſelfeſame hand that thee from ſtalke did wringe,
Hath rent my breaſt and robd my heart from mee.
Yet ſhalt thou liue, for why thy natiue vigor,
Shall thriue by wofull dew-droppes of my dollour:
And from the woundes I beare through fancies rigor,
My ſtreaming blood ſhall yeeld thee crimſon colour.
The rauiſht ſighes (that ceaſeleſſe take their iſſue,
From out the furneſſe of my heart inflamed:)
To yeeld you laſting ſprings ſhall neuer miſſe you,
So by my plaints, and paines, you ſhall be famed
Let my hearts heat, and colde, thy crimſon noriſh,
And by my ſorrowes let thy beautie floriſh.

Sonnet VI.

It is not death which wretched men call dying,
But that is very death which I endure:
When my coy looking Nimph (hir grace enuying,)
By fatall frownes my domage doth procure.
It is not life which we for life approue,
But that is life when on hir woul-ſoft pappes,
I ſeale ſweet kiſſes, which do batten loue:
And doubling them do treble my good happes.
*T*is neither loue the ſonne, nor loue the mother,
Which louers praiſe and pray to; but that loue is:
Which ſhe in eye and I in heart do ſmother,
Then muſe not tho I glory in my miſſe.
Since ſhe who holdes my heart, and me in durance,
Hath life, death, loue and all in hir procureance.

How

Sonnet VII.

How languiſheth the Primroſe of loues garden?
*H*ow trill hir teares th' Elixar of my ſences:
Ambitious ſicknes, what doth thee ſo harden,
Oh ſpare and plague thou me for hir offences.
Ah Roſes, loues faire Roſes do not languiſh,
Bluſh through the milk-white vaile that holdes you couer-
*I*f heate or colde may mitigate your anguiſh, (ed.
Ile burne, Ile frize, but you ſhall be recouered.
Good God would beautie marke now ſhe is craſed,
How but one ſhower of ſickneſſe makes hir tender:
Hir *I*udgmentes then to marke my woes amazed,
To mercy ſhould opinions fort ſurrender:
And I (oh would, I might, or would ſhe ment it,)
*S*hould herrie loue, who now in hart lament it.

C NO



Sonnet XIII

No ſtarres hir eyes to cleere the wandering night,
But ſhining ſunnes of true diuinitye:
That make the ſoule conceiue hir perfect light:
No wanton beauties of humanitie
Hir prettie browes, but beames that cleare the ſight
Of him that ſeekes the true Philoſophie:
No Corrall is hir lippe, no roſe hir faire,
But euen that crimſon that adornes the Sunne
No Nimph is ſhe, but miſtreſſe of the ayre,
By whom my glories are but newe begunne,
But when I touch and taſt as others do,
I then ſhall wright and you ſhall wonder to.

The

Sonnet IX.

The dewie-Roſeate morne had with hir haires,
*I*n ſundrie ſorts the Indian Clime adornd:
*A*nd now hir eies apparrailed in teares,
The loſſe of louely *Memnon* long had moornd.
When as ſhe ſpide the Nimph whom *I* admire.
Kembinge hir locks, of which the yelow golde,
Made bluſh the beauties of hir curled wire,
Which heauen it ſelfe with wonder might beholde.
*T*hen redd with ſhame, hir reuerend locks ſhe rent,
And weeping hid the beauty of hir face,
The flower of fancie wrought ſuch diſcontent:
The ſighes which midſt the aire ſhe breathd a ſpace,
A three daies ſtormie tempeſt did maintaine,
Hir ſhame a fire, hir eies a ſwelling raine.

Sonnet X.

The rumor runnes that heere in I ſis ſwimme,
Such ſtately Swannes ſo confident in dying;
That when they feele them ſelues neere *Lethes* brimme,
They ſing their fatall dirge when death is nighing.
And I like theſe that, feele my woundes are mortall,
Contented dye for hir whom I adore:
*A*nd in my ioyfull himnes do ſtill exhort all,
To die for ſuch a Saint or loue no more.
Not that my torments, or hir tiranie.
Inforce me to enioyne ſo hard a taske,
But for *I* know, and yeeld no reaſon why,
But will them trie that haue deſire to aske.
*A*s loue hath wreathes his pretty eies to ſeele,
So louers muſt keepe ſecret what they feele

My

Sonnet XI.

My fraile and earthly barke, by reaſons guide,
(Which holdes the helme, whilſt wil doth weilde the ſaile:)
By my deſires (the windes of bad betide,)
Hath ſaild theſe worldly Seaes with ſmall auaile.
Vaine obiectes ſerue, for dreadfull Rockes to quaile,
My brittle boate from hauen of life that flies
To haunt the Sea of mundane miſeries:
My ſowle that drawes Impreſſions from aboue,
*A*nd viewes my courſe, and ſees the windes aſpire,
Bids reaſon watch to ſcape the ſhoales of loue:
But lawles will enflamd with endleſſe ire
Doth ſteerem poope whileſt reaſon doth retire.
The ſtreames increaſe loues waues my barcke do fill,
Thus are they wrackt that guide their courſe by will.

Sonnet XII.

Ah trees why fall your leaues ſo faſt?
Ah Rocks where are your robes of moſſe?
Ah flockes, why ſtand you all agaſt?
Trees, rocks, and flocks, what are you penſiue for my loſſe?
*T*he birdes me thinkes, tune nought but moane,
*T*he windes breath nought but bitter plaint,
The beaſts forſake their dennes to groane, (ers attaint?
Birdes, windes, and beaſtes, what doth my loſſe your pow-
Floodes weepe their ſpringes aboue their boundes,
*A*nd *Eccho* wailes to ſee my woe,
*T*he roabe of ruth doth cloath the groundes:
Floodes, *Eccho*, groũdes, why do you al theſe teares beſtow?
The trees, the rockes, and flockes replie,
The birdes, the windes, the beaſtes report,
Floodes, Eccho, groundes, for ſorrow crie,
VVe grieue ſince Phillis nill kinde Damons loue conſort.

Loue

Sonnet XIII.

Loue guides the roſes of thy lippes,
*A*nd flies about them like a bee:
If I approch he forward skippes,
*A*nd if I kiſſe he ſtingeth me.
Loue in thine eyes doth build his bower,
*A*nd ſleepes within their prettie ſhine:
*A*nd if I looke the boy will lower,
*A*nd from their orbes ſhootes ſhaftes deuine.
Loue workes thy heart within his fire,
*A*nd in my teares doth firme the ſame:
*A*nd if I tempt it will retire,
*A*nd of my plaintes doth make a game.
Loue let me cull hir choyceſt flowers,
*A*nd pittie me, and calme hir eye,
Make ſoft hir heart, diſſolue hir lowers,
*T*hen will I praiſe thy dietie.
But if thou do not loue, Ile trulye ſerue hir,
In ſpight of thee, and by firme faith deſerue hir.

Sonnet XIIII.

I wroat in *Mirrhaes* barcke, and as *I* wroate,
Poore *Mirrha* wept becauſe I wroat forſaken:
T'was of thy pride *I* ſoong in weeping noate,
When as hir leaues greate moane for pittie maken.
The falling fountaines from the mountaines falling,
Cride out ah-las, ſo faire and bee ſo cruel¿
And Babling *E*cho neuer ceaſed callinge,
Phillis diſdaine is fitte for none but truthleſſe.
The riſing pines wherein *I* had engraued,
Thy memorie conſulting with the winde:
Are trucemen to thy heart, and thoughts depraued,
*A*nd ſay thy kind ſhould not bee ſo vnkinde.
But (out ah-las) ſo fell is *Phillis* pheerleſſe,
That ſhe hath made hir *Damon* welnie tearleſſe.

My

Sonnet XV.

My *Phillis* hath the morning ſunne,
At firſt to looke vppon hir.
*A*nd *Phillis* hath morne-waking birdes,
Hir riſinges for to honour.
My *Phillis* hath prime-feathered flowers,
That ſmile when ſhe treades on them,
*A*nd *Phillis* hath a gallant flocke,
That leapes ſince ſhe doth owne them.
But *Phillis* hath ſo hard a heart,
Ah-las that ſhe ſhould haue it.
*A*s yeeldes no mercie to deſart,
Nor grace to thoſe that craue it:
Sweet ſunne when thou lookeſt on,
Pray hir regarde my moane.
Sweet birdes when you ſing to hir,
*T*o yeeld ſome pittie wooe hir.
Sweet flowers when as ſhe treades on,
Tell hir. hir beautie deades one:
*A*nd if in life hir loue, ſhe nill agree me,
Pray hir before I die, ſhe will come ſee me.

Sonnet XVI.

I part but how? from ioy, from hope, from liſe,
I leaue but whom? loues pride, wits pompe, harts bliſſe,
I pine for what? for griefe, for thought, for ſtriſe:
I faint and why? becauſe *I* ſee my miſſe,
Oh ceaſleſſe paines that neuer may be toulde,
You make me weepe as I to water would.
Ah wearie hopes in deepe obliuious ſtreames,
Goe ſeeke your graues, ſince yon haue loſt your groundes,
Ah penſiue heart ſeeke out hir radiant gleames,
For why thy bliſſe is ſhut within thoſe boundes?
*A*h traiterous eies to feeble in for ſight,
Growe dimme with woe, that now muſt want your light.
I part from bliſſe to dwell with ceaſleſſe moane,
I part from life, ſince I from beauty part,
I part from peace, to pine in care alone,
I part from eaſe to dye with dreadfull ſmart.
I part (oh death,) for why this world containes,
More care, and woe then with diſpaire remaines,
Oh loath depart wherein ſuch ſorrowes dwell,
As all conceites are ſcant the ſame to tell.

Ah

Sonnet XVII.

Ah fleeting weale, ah flie deluding ſleepe,
That in one moment giueſt me ioye and paine:
How doe my hopes diſſolue to teares in vaine?
As wount the Snowes, fore angrie funne to weepe?,
Ah noyſome life that hath no weale in keepe
My forward griefe hath forme and working might
My pleaſures like the ſhaddowes take their flight:
My pathe to bliſſe is tedious long and ſteepe.
Twiſe happie thou *Endemion* that embraceſt,
The liue-long night thy loue within thine armes:
Where thou fond dreame my longed weale defaceſt
Whiteſt fleeting and vncertaine ſhaddes thou placeſt
Before my eies with falſe deluding charmes.
Ah inſtant ſweetes which do my heart reuiue,
How ſhould I ioy if you were true aliue;

Sonnet XVIII.

*A*s where two raging venomes are vnited,
(Which of themſelues diſſeuered life would ſeuer;)
The ſickly wretch of ſickneſſe is acquited,
Which elſe ſhould die, or pine in torments euer.
So fire, and froſt, that holde my heart in ſeaſure,
Reſtore thoſe ruines which themſelues haue wrought,
Where if a part they both had had their pleaſure,
The earth long ſince, hir fatall claime had cought.
Thus two vnited deathes, keepe me from dying,
I burne in *I*ce, and quake amidſt the fire:
No hope mideſt theſe exteames or fauour ſpyinge,
Thus loue makes me a Martir in his yre.
*S*o that both colde and heate do rather feed,
My ceaſleſſe paines, then any comfort breede.

Thou

Sonnet XIX.

Thou tiranizing Monarcke that doſt tire,
My loue-ſicke heart through thoſe aſſaulting eyes,
That are the lampes which lighten my deſire,
If nought but death furie may ſuffiſe:
Not for my peace, but for thy pleaſure bee it,
*T*hat *Phillis*, wrathfull *Phillis* that repines me,
All grace but death, may daine to come and ſee it,
*A*nd ſeeing greeue, at that that which ſhee aſsignes me.
This onely boone for all my mortall bane,
I craue and crie for, at thy mercye ſeate;
That when hir wrath a faithfull heart hath ſlaine,
And ſoule is fled, and body reft of heate:
She might perceiue how much ſhe might command,
That had my life, and death, within hir hand.

Sonnet *XX.*

Some praiſe the lookes, and others praiſe the lockes,
Of their faire Queenes, in loue with curious wordes:
Some laud the breaſt where loue his treaſure locks,
*A*ll like the eie that life and loue affordes.
But none of theſe fraile beauties and vnſtable
Shall make my pen ryot in pompous ſtile:
More greater giftes ſhall my graue muſe enable,
Whereat ſeuerer browes ſhall neuer ſmile.
I praiſe hir honny-ſweeter eloquence,
Which from the fountaine of true wiſdome floweth:
Hir modeſt meane that matcheth exelence,
Hir matchleſſe faith which from hir vertue groweth:
*A*nd could my ſtile hir happie vertues equale,
Time had no power hir glories to enthrale.

Now

Egloga Prima Demades Damon.

Demades NOw ſourge of winters wracke is welnie ſpent,
And ſunne ginnes looke more longer on our clime,
*A*nd earth no more to ſorrow doth conſent,
VVhy beene thy lookes forlorne that viewe the prime?
Vnneth thy flockes may feed to ſee thee faint,
Thou loſt, they leane, and both with woe attaint.

For ſhame caſt off theſe diſcontented lookes,
For griefe doth waight one life, tho neuer ſought,
(*So Thenot* wrote admir'd for Pipe and bookes:)
Then to the ſpringe attemper thou thy thought,
*A*nd let aduice reare vp thy drooping minde:
*A*nd leaue to weepe thy woes vnto the winde.

*Damon. A*h *Demades* no wounder tho I waile,
For euen the ſpring is winter vnto me,
Looke as the ſunne the earth doth then auaile,
VVhen by his beames, hir bowels warmed bee:
Euen ſo a Saint more ſunne-bright in hir ſhining.
Firſt wrought my weale, now haſts my winters pining.

VVhich louely lampe withdrawne from my poore eyes,
Both partes of earth, and fire-drownd vp in woe:
In winter dwell: my ioy my courage dies,
My lambes with me that doe my winter knowe?
For pitty ſcorne the ſpring that nyeth neere,
*A*nd pine to ſee, their Maſters pining cheere.

The roote which yeeldeth ſappe vnto the tree,
Drawes from the earth the meanes that makes it ſpring:
And by the ſap the ſiens foſtered bee,
All from the ſunne haue comfort and increaſing:
And that faire eie that lightes this earthly ball,
Killes by depart, and neering cheereth all.

As roote to tree ſuch is my tender heart,
VVhoſe ſappe is thought, whoſe braunches are content:
*A*nd from my ſoule they drawe their ſweet or ſmarte,
*A*nd from her eie, my ſoules beſt life is lent.
Vvhich heauenly eye that lightes both earth and aire,
Quels by depart and quickens by repaire.

Damon. Giue periode to the proceſſe of thy plaint,
Vnhappie *Damon* witty in ſelfe-greeuing:
Tend thou thy flockes, let tyrant loue attaint,
Thoſe tender heartes that make their loue their liuing.
*A*nd as kinde time keepes *Phillis* from thy ſight,
So let preuention baniſh ſancie quite.

Caſt hence this Idle fuel of deſire,
That feedes that flame wherein thy heart conſumeth:
Let reaſon ſchoole thy will which doth aſpire,
*A*nd counſell coole impatience that preſumeth:
*D*riue hence vaine thoughtes which are fond loues abetters,
For he that ſeekes his thraldoome merits fetters.

The

The vaine Idea of this dietie
nuſt at the teate of thine Imagination:
VVas bred brought, vp by thine owne vanitie,
VVhoſe beeing thou mayeſt curſe from the creation:
And ſo thou liſt, thou maieſt as ſoone forget loue,
*A*s thou at firſt didſt faſhion and beget loue.

Damon. Peace *Demades* peace ſheep-heard do not tempt me,
The ſage-taught wife may ſpeake thus, but not practiſe:
Rather from life, then from my loue exempt me,
My happie loue wherein my weale and wracke lies:
VVhere chillie age firſt left loue, and firſt loſt hir,
There youth found loue, likt loue, and loue did foſter.

Not as Ambitious of their owne decay,
But curious to equall your fore-deedes:
So tread we now within your woonted way,
We find your fruites of iudgementes and their ſeedes:
VVe know you lou'd, and louing learne that lore,
You ſcorne kind loue, becauſe you can no more:

Tho from this pure refiner of the thought,
The gleanings of your lerninges haue you gathred
Your liues had beene abortiue bace and nought,
Except by happie loue they had beene fathered,
Then ſtill the ſwaine, for I will ſtill avowe it:
They haue no witte nor worth that diſ-alow it.

Then to renewe the ruines of my teares,
Be thou no hinderer *Demades I* pray thee.
*I*f my loue ſighes, grow tedious in thine eares,
Flye me, that flye from ioy, *I* liſt not ſtay thee,
Morne ſheepe, morne lambes, & *Damon* wil weep by you,
*A*nd when *I* ſigh come home ſweete *Phillis* cry you.

Come home ſweete *Phillis*, for thine abſence cauſeth
A flowerleſſe prime-tide in theſe drooping medowes,
To puſh his beauties foorth each primroſe pauſeth,
Our Lillies and our Roſes like coy widowes
Shut in their buddes their beauties, & bemoane them,
Becauſe my *Phillis* doth not ſmile vpon them.

The trees by my redoubled ſighes long blaſted,
Call for thy balme-ſweete breath and ſunnie eyes,
To whom all natures comforts are hand-faſted,
Breath, looke on them, and they to life ariſe:
They haue new liueries with each ſmile thou lendeſt,
And droope with me, when thy faire brow thou bendeſt.

I wooe thee *Phillis* with more earneſt weeping,
Then *Niobe* for hir dead iſſue ſpent,
I pray thee Nimph who haſt our ſpring in keeping:
Thou miſtreſſe of our flowers and my content,
Come home and glad our Meades of winter wearie,
*A*nd make thy wofull *Damon* blith and merrie,

Elſe will I captiue all my hopes againe,
And ſhut them vp in priſons of diſpaire:
And weepe ſuch teares as ſhal deſtroy this plaine.
*A*nd ſigh ſuch ſighes as ſhall Eclipſe the aire.
*A*nd cry ſuch cries as loue that heares my crying,
Shall faint and weepe for griefe, and fall a dying.

My little world hath vow'd no ſunne ſhall glad it,
Except thy little world her light diſcouer,
Of which heauens would growe proud if ſo they had it,
Oh how *I* feare leaſt abſent *Ioue* ſhoulde loue her,
I feare it *Phillis*, for he neuer ſawe one,
That had more heauen-ſweet lookes to lure & awe one.

I

I ſweare to thee all-ſeeing ſoueraine,
Rowling heauens circles round about our center:
Except my *Phillis* ſafe re turne againe,
No ioy to heart, no meate to mouth ſhall enter.
*A*ll hope (but future hope to be renouned,
For weeping *Phillis*) ſhall in teares be drowned.

Demades. How large a ſcope lendes *Damon* to his moane,
VVaſting thoſe treaſures of his happy witte:
In regeſtring his wofull woe-begone?
*A*h bende thy Muſe to matters farre more fitte:
For time ſhall come when *Phillis* is interd,
That *Damon* ſhall confeſſe that he hath erd.

*VV*hen natures riches ſhal (by time diſſolued)
Call thee to ſee with more iudiciall eye:
How *Phillis* beauties are to duſt reſolued,
Thou then ſhalt aske thy ſelfe the reaſon why
*T*hou wert ſo fond, ſince *Phillis* was ſo fraile,
*T*o praiſe her giftes that ſhould ſo quickly faile?

Haue mercie on thy ſelfe ceaſe being idle,
Let reaſon claime and gaine of will his homage:
Raine in theſe brain-ſicke thoughts with iudgements bridle,
A ſhort preuention helpes a mighty domage.
If *Phillis* loue, loue hir, yet loue hir ſo:
*T*hat if ſhe flye, thou maieſt loues fire forgo.

Play with the fire, yet die not in the flame,
*S*how paſſions in thy wordes, but not in heart:
Leaſt when thou think'ſt to bring thy thoughtes in frame,
*T*hou proue thy ſelfe a priſoner by thine Arte.
Play with theſe babes of loue, as Apes with Glaſſes,
And put no truſt in feathers, winde, or laſſes.

Da. Did not thine age yeeld warrantiſe (olde man)
Impatience would inforce me to offend thee,
Me liſt not now thy froward ſkill to ſcanne,
Yet will I pray that loue may mend or end thee.
Spring flowers, ſea-tides, earth graſſe, ſkie ſtars ſhal baniſh,
Before the thoughtes of loue or *Phillis* vaniſh.

So get the gone and fold thy tender ſheepe,
For lo the greate *Autumedon* of day:
In *Iſis* ſtreame his golden lockes doth ſteepe,
Sad Euen her duſkie mantle doth diſplay?
Light-flying foules the poſts of night diſport them,
And cheerfull looking *Veſper* doth conſort them.

Come you my carefull flocke fore goe your maiſter,
Ile folde you vp and after fall a ſighing,
*VV*ordes haue no worth my ſecret woundes to plaiſter,
Nought may refreſh my ioyes but *Phillis* nighing.
Farewell olde *Demades*, *D*E. *Damon* farewell,
How gainſt aduiſe doth headlong youth rebell.

Ah

An Elegie.

Ah cruel windes why call you hence away:
*V V*hy make you breach betwixt my ſoule and mee?
Ye trayterous floodes why nill your floatesdelaie,
*V*ntill my lateſt moanes diſcourſed bee?
For tho yee ſalte ſea-Gods with hold the raigne:
Of all your floates. And gentle windes be ſtill;
*V*vhile I haue wept ſuch teares, as might reſtraine
The rage of tides and windes againſt their will.
Ah ſhall I loſe your ſight bright ſhining eyes?
*A*nd muſt my ſoule his life and glory leaue?
Muſt *I* forſake the bower where ſolace liues,
*T*o truſt to tickle fates that ſtill deceiue?
'*A*h-las ſo willes the wanton Queene of chaunge,
'*T*hat each man tract this laborinth of life,
'*V V*ith ſlippery ſteps, now wrongd by fortune ſtrange,
'Now drawne by counſell from the maze of ſtrife?
'*A*h ioy no ioy becauſe ſo ſo ſoone thou fleeteſt,
Houres, dayes, and times inconſtant in your beeing.
Oh life, no life ſince with ſuch chaunce thou meeteſt,
Oh eies, no eies, ſince you muſt looſe your ſeeing:
Soule bee thou ſad, diſſolue thy liuing powers.
*T*o chriſtall teares, and by their pores expreſſe,
*T*he griefe, that my deſtreſſed ſoule deuoures:
Cloath thou my body all in heauineſſe,
My ſonnes appeard faire ſmiling full of pleaſure,
But now the vale of abſence ouer cloudes them:
They fed my heart with ioyes exceeding meaſure
V *V*hich now ſhal dy, ſince abſence needs muſt ſhroud them
Yea die, oh death, ſweet death, vouchſafe that bleſſing,
That *I* may die the death whileſt ſhe regardeth,
For ſweet were death, and ſweete, were deathes oppreſsing,
*I*f ſhe looke on who all my life awardeth.

Oh thou that art the portion of my ioy,
Yet not the portion, for thou art the prime:
Suppoſe my griefes, conceiue the deepe anoy,
That wounds my ſoule vpon this ſorrye time:
Pale is my face, and in my pale confeſſes,
*T*he paine I ſuffer, ſince *I* needes muſt leaue thee,
Redde are mine eyes through teares that them oppreſſes,
Dul'd are my ſprits ſince fates do now bereue thee.
And now, ah now, my plaintes are quite preuented,
The windes are faire the ſailes are hoyſed hie,
The *A*nckers waid, and now quite diſcontented,
Griefe ſo ſubdewes my hart as it ſhould dye.
A faint farewell, with trembling hand I tender,
And with my teares my papers are diſtained,
Which cloſed vp, my heart in them *I* render,
To tell thee how at parting *I* complained.
Vouchſafe his meſſage that doth bring farewell,
*A*nd for my ſake let him with beautie dwell.

Muſes

Thirſis Ægloga Secunda.

Muſes helpe me, forrow ſwarmeth,
Eyes are fraught with feas of languiſh:
Heauie hope my follace harmeth,
Mindes repaſt is bitter anguiſh.

Eye of day regarded neuer,
Certaine truſt, in world vntruſty,
Flattering hope beguileth euer:
VVeary olde, and wanton luſtie.

Dawne of day beholdes inthroned,
Fortunes darling, proude and dreadleſſe:
Darkeſome night doth heare him moaned,
VVho before was rich and needleſſe.

Robb the ſphre of lines vnited,
Make a ſodaine voide in nature:
Force the day to bee benighted,
Reaue the cauſe of time and creature.

Ere the world will ceaſe to varie,
This I weepe for this *I* ſorrow.
Muſes if you pleaſe to tarry,
Further helpes I meane to borrow.

Courted once by fortunes fauour,
Compaſt now with enuies curſes:
All my thoughts of ſorrow ſauer,
Hopes runne fleeting like the fourſes.

(Ay me) wanton ſcorne hath maimed,
*A*l the ioy my heart enioyed:
Thoughtes their thinking haue diſclaimed,
Hate my hopes hath quite anoyed.

Scant regard my weale hath ſcanted,
Looking coy hath forſt my lowering:
Nothing likt where nothing wanted,
VVeddes mine eyes to ceaſeleſſe ſhowering.

Former loue was once admired,
Preſent fauour is eſtranged,
Loath the pleaſure long deſired,
Thus both men and thoughtes are changed.

Louely ſwaine with luckie guiding,
Once (ebut now no more ſo friended)
Thou my flockes haſt had in mindinge,
From the morne till day was ended

Drinke and fodder ſoode and foulding,
Had my lambes and ewes together
I with them was ſtill beholding,
Both in warmth and winter weather.

Now they languiſh ſince refuſed,
Ewes and lambes are paind with pining
I with ewes and lambes confuſed,
*A*ll vnto our deathes declyning.

Silence leaue thy caue obſcured,
Daine a dolfull ſwaine to tender,
*T*hough diſdaines *I* haue endured,
Ye *I* am no deepe offender.

Philis

Phillips fonne canne with his finger,
Hide his ſcarre it is ſo little:
Little ſinne a day to linger,
VViſe men wander in a *T*ittle.

Thriftles yet my ſwaine haue turned,
*T*hough my ſunne he neuer ſhoweth:
Though I weepe I am not mourned,
*T*hough I want no pittie groweth.

Yet for pittie loue my muſes,
Gentle ſilence be their couer:
They muſt leaue their wonted vſes,
*S*ince *I* leaue to bee a louer.

*T*hey ſhall liue with thee incloſed,
I will loath my pen and paper:
Arte ſhall neuer be ſuppoſed,
Sloath ſhall quench the watching taper.

Kiſſe them ſilence, kiſſe them kindly
*T*hough *I* leaue them, yet *I* loue them:
*T*hough my wit haue led them blindly,
Yet my ſwaine did once approue them.

I will trauell ſoyles remoued,
Night and morrowe neuer merie:
*T*hou ſhalt harbor that *I* loued,
I will loue that makes me werye.

*I*f perchaunce the ſheepe ſtrayeth,
*I*n thy walkes and ſhades vnhaunted:
*T*ell the teene my heart betrayeth,
How neglect my ioyes hath daunted.

FINIS. F

Sonnet XXI.

Ye heraultes of my heart, mine ardent groanes,
O teares which gladly would burſt out to brookes,
Oh ſpent on fruitleſſe ſande my ſurging moanes,
Oh thoughtes enthrald vnto care-boading lookes.
Ah iuſt laments of my vniuſt diſtreſſe,
Ah fond deſires whom reaſon could not guide,
Oh hopes of loue that intimate redreſſe,
Yet proue the load-ſtars vnto bad betide.
When will you ceaſe? or ſhall paine neuer ceaſing,
Seaze on my heart? oh molifie your rage,
Leaſt your aſſaultes with ouer ſwitf increaſing,
Procure my death, or call on timeleſſe age.
What if they do? they ſhall but feede the fire,
Which I haue kindled by my fond deſire.

Faire

Sonnet XXII.

Faire art thou *Phillis*, *I* ſo faire (ſweet mayd)
As nor the ſunne, nor *I* haue ſeene more faire,
For in thy cheekes ſweet roſes are embayde,
And golde more pure then gold doth guilde thy haire.
Sweet Bees haue hiu'd their hony on thy tongue,
*A*nd *Hebe* ſpic't hir Nectar with thy breath:
About thy necke do all the graces thronge,
And lay ſuch baites as might entangle death.
In ſuch a breaſt what heart would not be thrall?
From ſuch ſweet armes who would not wiſh embraces?
At thy faire handes who wonders not at all,
Wounder it ſelfe through ignorance embaſes?
*Y*et naitheleſſe tho wonderous giftes you call theſe,
My faith is farre more wonderfull then all theſe.

Sonnet XXIII.

Burſt burſt poore heart thou haſt no longer hope,
Captiue mine eyes vnto eternall ſleepe,
Let all my ſences haue no further ſcope,
Let death be lord of me and all my ſheepe.
For *Phillis* hath betrothed fierce diſdaine:
That makes his mortall mantion in hir heart,
And though my tonge haue long time taken paine,
To ſue deuorſe and wed hir to deſart.
She will not yeeld, my wordes can haue no power,
She ſcornes my faith, ſhe laughes at my ſad layes,
She filles my ſoule with neuer ceaſing ſower,
Who filt the world with volumes of hir praiſe:
In ſuch extreames what wretch can ceaſe to craue,
His peace from death, who can no mercy haue.

No

Sonnet XXIIII.

No glory makes me glorious or glad,
Nor pleaſure may to pleaſure me diſpoſe,
Ne comfort can reuiue my ſences ſad,
Nor hope enfranchiſe me with one repoſe.
Nor in hir abſence taſt I one delight,
Nor in hir preſence am I well content,
Was neuer time gaue tearme to my diſpight,
Nor ioy that dried the teares of my lament:
Nor holde *I* hope of weale in memorie,
Nor haue I thought to change my reſtleſſe griefe,
Nor doth my conqueſt yeelde me ſouerainetie,
Nor hope repoſe, nor confidence, reliefe.
For why ſhe ſortes hir frownes and fauoures ſo,
As when I gaine or looſe I cannot know:

Sonnet XXV.

I wage the combat with two mightie foes,
Which are more ſtrong then *I* ten thouſand folde,
The one is when thy pleaſure I do loſe,
The other, when thy perſon *I* be holde:
In ſeeing thee a ſwarme of loues confound me,
And cauſe my death in ſpight of my reſiſt,
*A*nd if I ſee thee not thy want doth wound me,
For in thy ſight my comfort doth conſiſt.
The one in me continuall care createth,
The other doth occaſion my deſire,:
The one the edge of all my ioy rebateth,
*T*he other makes me a *Phenix* in loues fire
So that *I* grieue when *I* enioy your preſence,
*A*nd dye for griefe by reaſon of your abſence.

Ile

Sonnet XXVI

Ile teach thee louely *Phillis*, what loue is, a
*I*t is a viſion ſeeming ſuch as thou b
That flies as faſt as it aſſaultes mine eies: c
*I*t is affection that doth reaſon miſſe: a
*I*t is a ſhape of pleaſure like to you, b
Which meetes the eie, and ſeene on ſodaine dies, c
*I*t is a doubled griefe a ſparke of pleaſure, d
Begot by vaine deſire, and this is loue, b
Whom in our youth we count our chiefeſt treaſure d
*I*n age for want of power we do reproue: b
*Y*ea ſuch a power is loue, whoſe loſſe is paine, e
And hauing got him we repent our gaine. e

Sonnet XXVII.

Faire eyes whileſt fearefull I your faire admire,
By vnexpreſſed ſweetnes that I gaine,
My memory of ſorrow doth expire,
*A*nd faulcon like I tower ioyes heauens amaine·
But when your ſonnes in Oceans of their glory,
*S*hut vppe their day-bright ſhine, I dye for thought:
So paſſe my ioyes as doth a new plaid ſtorie,
And one poore ſigh breaths all delight to nought.
So to my ſelfe I liue not, but for you,
For you *I* liue, and you I loue, but none elſe:
Oh then faire eyes whoſe light I liue to viewe,
Or poore forlorne deſpis'd to liue alone els,
Looke ſweete ſince from the pith of contemplation,
Loue gathereth life, and liuing, breedeth paſſion.

Not

Sonnet XXVIII.

Not cauſleſſe were you chriſtned (gentle flowers)
The one of faith, the other fancies pride,
For ſhe who guides both faith and fancies power,
In your faire coloures wrapes hir Iuory ſide:
As one of you hath whitenes without ſtaine,
So ſpotleſſe is my loue and neuer tainted:
And as the other ſhadoweth faith againe,
Such is my laſſe, with no fond chaunge acquainted:
And as nor tirant ſonne nor winter weather,
May eeuer chaunge ſweet *Amaranthus* hew:
So ſhe tho loue and fortune ioyne together,
Will neuer leaue to bee both faire and true:
*A*nd ſhould I leaue thee then thou prettie elfe?
Nay firſt let *Damon* quite forget himſelfe.

Sonnet XXIX.

I feele my ſelfe endaungered beyond reaſon,
My death alreadie twixt the cup and lippe,
Becauſe my proud deſire through curſed treaſon,
Would make my hopes mount heauen, which cannot skip:
My fancie ſtill requireth at my handes,
Such thinges as are not, cannot, may not bee
And my deſire altho my power with-ſtandes,
Will giue me winges, who neuer yet could flee:
What then remaines except my maimed ſoule,
Extort compaſsion from loue-flying age,
Or if nought els their furye may controwle,
To call on death that quels affections rage.
Which death ſhall dwell with me and neuer flie,
*S*ince vaine deſire ſeekes that hope doth denie.

I



Sonnet XXX.

I doe compare vnto thy youthly cleare,
(Which alwaies bydes within thy flowring prime,)
The month of *Aprill*, that bedewes our clime
With pleaſant flowers, when as his ſhowers appeare.
Before thy face, ſhall flie falſe crueltie,
Before his face, the doaly ſeaſon fleetes,
Milde beene his lookes, thine eyes are full of ſweetes:
Firme is his courſe, firme is thy loialtie.
He paints the fieldes through liquid chriſtall ſhowers,
*T*hou paint'ſt my verſe with *Pallas* learned flowers:
With *Zephirus* ſweet breath he fils the plaines,
*A*nd thou my hart with weeping ſighes dooſt wring,
His browes are dewd with mornings chriſtall ſpring,
Thou mak'ſt my eyes with teares bemoane my paines.

Sonnet XXXI.

Deuoide of reaſon, thrale to fooliſh ire,
I walke and chaſe a ſauage fairie ſtill,
Now neere the flood, ſtraight on the mounting hill,
Now midſt the woodes of youth, and vaine deſire:
For leaſh I beare a cord of carefull griefe,
For brach I lead an ouer forward minde,
My houndes are thoughtes, and rage diſpairing blind,
Paine, crueltie, and care without reliefe:
But they perceiuing that my ſwift purſute,
My flying fairie cannot ouertake,
With open mouthes their pray on me do make,
Like hungrie houndes that lately loſt their ſuite.
And full of furie on their maiſter feede,
To haſten on my hapleſſe death with ſpeede.

A

Sonnet XXXII.

A thouſand times to thinke and thinke the ſame,
*T*o two faire eies to ſhow a naked heart,
Great thirſt with bitter licor to reſtraine,
To take repaſt of care and crooked ſmart:
*T*o ſigh full oft without relent of yre,
*T*o dye for griefe and yet conceale the tale,
*T*o others will to faſhion my deſire,
To pine in lookes diſguiſd through penciue-pale;
A ſhort diſpight, a faith vnfained true,
To loue my foe, and ſet my life at nought,
With heedleſſe eies mine endleſſe harmes to viewe,
A will to ſpeake, a feare to tell the thought,
To hope for all, yet for diſpaire to die,
Is of my life the certaine deſtenie.

Sonnet XXXIII.

When firſt ſweet *Phillis* (whom *I* muſt adore)
Gan with her beauties bleſſe our wondring skie,
The ſonne of *Rhea*, from their fatall ſtore
*M*ade all the Gods to grace her Maieſtie.
Apollo firſt his golden rayes among,
Did forme the beauty of her bounteous eyes:
He grac't her with his ſweet melodious ſong,
And made her ſubiect of his poeſies.
The warriour *Mars*, bequeath'd her fierce diſdaine,
Venus her ſmile, and *Phœbe* all her fayre,
Python his voyce, and *Ceres* all her graine,
The morne her lockes and fingers did repayre.
Young *Loue*, his bowe, and *Thetis* gaue her feete:
Clio her praiſe, *Pallas* her ſcience ſweete.

Sonnet *XXX*IIII.

I would in rich and golden coloured raine,
With tempting ſhowers in pleaſant ſort diſcend,
Into faire *Phillis* lappe (my louely friend)
When ſleepe hir ſence with ſlomber doth reſtraine.
I would be chaunged to a milk-white Bull,
When midſt the gladſome fieldes ſhe ſhould appeare,
By pleaſant finenes to ſurpriſe my deere,
Whileſt from their ſtalkes, ſhe pleaſant flowers did pull:
I were *c*ontent to wearie out my paine,
To bee *Narciſſus* ſo ſhe were a ſpring
To drowne in hir thoſe woes my heart do wring:
And more I wiſh tranſformed to remaine:
That whileſt I thus in pleaſures lappe did lye,
I might reſreſh deſire, which elſe would die.

Sonnet XXXV.

I hope and feare, *I* pray and hould my peace,
Now freeze my thoughtes and ſtraight they frie againe,
I now admire and ſtraight my wounders ceaſe,
I looſe my bondes and yet my ſelfe reſtraine:
This likes me moſt that leaues me diſcontent,
My courage ſerues and yet my heart doth faile,
My will doth clime whereas my hopes are ſpent,
I laugh at loue, yet when he comes *I* quaile.
*T*he more *I* ſtriue, the duller bide *I* ſtill,
I would bee thrald, and yet *I* freedome loue,
I would redreſſe, yet hourly feede myne ill,
I would repine, and dare not once reproue,
And for my loue I am bereft of power,
And ſtrengthleſſe ſtriue my weaknes to deuoure.

If

Sonnet xxxvj.

If ſo *I* ſeeke the ſhades, *I* preſently doe ſee
The God of Loue forſakes his bow and ſitte me by:
If that I think to write, his Muſes plyant be,
If ſo *I* plaine my griefe, the wanton boy will cry.
If I lament his pride, he doth increaſe my paine,
If teares my cheeks attaint, his cheeks are moiſt with mone,
If I diſcloſe the woundes the which my hart hath ſlaine,
He takes his *Faſcia* off, and wipes them dry anone.
If ſo I walke the woodes, the woodes are his delight,
If I my ſelfe torment, he bathes hym in my blood:
He will my ſouldiour be if once I wend to fight,
If ſeas delight, he ſtears my Barke amidſt the flood:
In breefe, the cruell God doth neuer from me goe,
But makes my laſting loue eternall with my woe.

Sonnet xxxvij.

Theſe fierce inceſſant waues that ſtreame along my face,
Which ſhow the certaine proofe of my nere-ceaſing pains,
Fayre *Phillis* are no teares that trickle from my brains:
For why ſuch ſtreames of ruth, within me find no place.
Theſe floods that wet my cheeks, are gathered frō thy grace
And thy perfections, & from hundreth thouſand flowers
Which from thy beauties ſpring: wherto I medly ſhowers
Of Roſe and Lillyes to, the collours of thy face.
My loue doth ſerue for fire, my hart the fornace is,
The aperries of my ſighes augment the burning flame,
The Limbique is myne eye that doth diſtill the ſame:
And by how much my fire is violent and ſlye,
By ſo much doth it cauſe the waters mount on hie,
That ſhowre from out mine eyes, for to aſſwage my miſſe.

*VV*ho

Sonnet xxxviij.

*VV*ho lyues inthrald to *Cupid* and his flame,
From day to day is chang'd in ſundry ſort:
*T*he proofe whereof my ſelfe may well report,
Who oft transformd by him may teach the ſame.
I firſt was turnd into a wounded Hart,
That bare the bloodie arrow in my ſide:
*T*hen to a Swanne that midſt the waters glide,
With pittious voyce preſagd my deadlie ſmart.
Eſt-ſoones I waxt a faint and fading flower,
*T*hen was I made a fountaine ſuddaine dry,
Diſtilling all my teares from troubled eye:
Novv am I *Salamander* by his power,
Liuing in flames, but hope ere long to be
A voice, to talke my Miſtreſſe maieſtie.

Sonnet xxxix.

My matchleſſe Miſtreſſe, whoſe delicious eyes
Haue power to perfect natures priuie wants,
Euen when the Sunne in greateſt pompe did ryſe,
With pretty tread, dyd preſſe the tender plants.
Each ſtalk whilſt forth ſhe ſtalkes, to kyſſe her feete
*I*s proud with pompe, and prodigall of ſweete.

Her fingers faire in fauouring euery flower
*T*hat wooed theyr *I*uory for a wiſhed touch:
By chaunce (ſweet chaunce) vpon a bleſſed hower,
Did pluck the flower where Loue himſelfe did couch.
Where Loue did couch by ſummer toyle ſuppreſt,
*A*nd fought his ſleepes within ſo ſweete a neſt.

The Virgins hand that held the wanton thrall,
*I*mpriſoned him within the Roſe-ate leaues:
And twixt her teates, vvith fauour did enſtall
The louely Roſe, where Loue his reſt receaues.
The lad that felt the ſoft and ſvveete ſo nye,
Drownd in delights, diſdaines his liberty.

*A*nd ſayd, let *Venus* ſeeke another ſonne,
For heare my onely matchleſſe Mother is:
From vvhoſe fayre orient Orbes the drinke doth ronne,
That deifies my ſtate with greater blis:
*T*hys ſayd, he ſuckt, my Miſtreſſe bluſhing ſmyld,
Since Loue vvas both her priſoner and her child.

Reſem-

Sonnet xl.

Reſembling none, and none ſo poore as I,
Poore to the vvorld, and poore in each eſteeme,
Whoſe firſt borne loues, at firſt obſcurd did die,
And bred no fame but flame of bace miſdeeme.
Vnder the Enſigne of vvhoſe tyred pen,
Loues legions forth haue maskt, by others masked:
Thinke hovv I lyue wronged by ill tonged men,
Not Maiſter of my ſelfe, to all vvrongs tasked.
Oh thou that canſt, and ſhe that may doe all things,
Support theſe languiſhing conceits that perriſh,
Looke on theyr growth: perhaps theſe ſillie ſmall things
May winne this worldly palme, ſo you doe cherriſh.
Homer hath vowd, and I with him doe vowe thys,
He vvill and ſhall reuiue, if you alowe thys.

An Ode.

NOwe I find thy lookes were fained,
Quickly loſt, and quicklie gained:
Soft thy skinne, like wooll of Weathers,
Hart vnſtable, light as feathers.
Tongue vntruſtie, ſubtil ſighted,
Wanton will, with change delighted:
Siren *pleaſant, foe to reaſon,*
Cupid *plague thee for this treaſon.*

Of thine eyes, I made my mirror,
From thy beautie came mine error,
All thy words I counted wittie,
All thy ſmiles I deemed pitty.
Thy falſe teares that me agrieued,
Firſt of all my truſt deceiued,
Siren *pleaſant, foe to reaſon,*
Cupid *plague thee for this treaſon.*

Faind acceptance when I asked,
Louely words with cunning masked,
Holy vowes but hart vnholly,
Wretched man my truſt was folly:
Lillie white and prettie winking,
Sollemne vowes, but ſorry thinking.
Siren *pleaſant, foe to reaſon,*
Cupid *plague thee for this treaſon.*

Now I ſee O ſeemely cruell,
Others warme them at my fuell,
Wit ſhall guide me in this durance,
Since in loue is no aſſurance.
Change thy paſture, take thy pleaſure,
Beautie is a fading treaſure.
Siren *pleaſant, foe to reaſon,*
Cupid *plague thee for this treaſon.*

Prime youth luſts not age ſtill follow,
And make white theſe treſſes yellow,
Wrinckled face for lookes delightfull,
Shall acquaint the Dame deſpightfull:
And when time ſhall eate thy glory,
Then too late thou wilt be ſorry.
Siren *pleaſant, foe to reaſon,*
Cupid *plague thee for thy treaſon.*

The

The complaint of *Elſtred.*

THE ſilent ſhadowes with their mothers vaile,
The brighter lampe of Heauen from *Thetis* hid:
Apolloes ſiſter in her ſtarrie raile,
Along her lower ſpheare in tryumph rid,
When *I* by *Seuerns* beauteous banckes alone,
Encountred with this wofull viſion.

A dolefull Queene in ſemblance and array,
Attended by a princely looking laſſe:
*A*midſt the waltring waue inforc't her way,
*A*nd landed there where I lamenting was:
Both ſeemd of royall birth, and well begotten,
Altho their weedes through eld and wette were rotten.

The leaues in *A*utumne fall not downe ſo faſt,
*A*s liquid chriſtall dropped from their eyes:
But vvhen their ſtormie teares were ouer-paſt,
(*T*he ſilent ſpokſ-men of their miſeries)
They ſate them downe where I amaz'd remained,
And thus their falls ſucceſsiuely complained.

Amidſt the troopes of thoſe vvhom tyrant Fate
Hath ledde in tryumph to their time-leſſe graue:
Let vvofull *Elſtred* vveepe her wretched ſtate,
Whoſe ſtorie merrits ſome regard to haue.
VVho once inthron'd, and now to fortune thrall,
May teach ſucceſsions to auoyde my fall.

*VV*ithin

The complaint

Within that Region where proud-byllowed *Rhine*,
Doth animate the babes of fruitfull earth:
*A*nd baines the boſome of the ſwelling Vine:
From thence my of-ſpring came, and thence my byrth
In ſvvathing clowtes, for happy Princeſſe heried,
*I*n ſhrowding ſheete, a hapleſſe Princeſſe buried.

What ſaid I, buried? *I* in ſiluer vvaue.
What ſaid I, ſhrowded? *I* in liquid ſheete.
The vvater both my winding ſheete and graue,
Which ſtifling me, for pitty ſeemd to greete:
But where the life ſo wretched did become,
VVhat talke *I* of the death, the ſhrowd, the Tombe?

VVhen firſt I ſuckt the ſvveetes of ſubtile ayre,
Like to a Comet gathered in the North,
(VVhich in the vernall ſeaſon makes repayre)
VVith me all natures ritches iſſued forth.
They that beheld, admird, and did preſage
By infancie, the honours of myne age.

*T*he fame that ſhould preſent my facts to view,
As I from cradle crept, ſo gathered wing:
*A*s grew my beauties, ſo his feathers grew,
As waxt my worth, ſo was he preſt to ſpring,
As yeeres increaſt, from earth to trees he ſprung,
From trees to towers, from whence my fame he ſung.
Thus

*T*hus through continuall motion growing great,
His many feathers hatcht as many eyes,
His eyes, as many tongues for to intreate,
His tongues, as many eares to harken cryes.
Which feathers, eyes, tongues, eares, he euer frames
To paint our praiſe, and bruit our endleſſe blames.

*T*hys monſtrous babe (that rents his mothers breſt,
To fill the world with tragick hiſtorie)
To regiſter my beauties neuer ceaſt,
Where-through, each eare that heard the nouelty,
Summons each ſence with wonder to behold,
*I*f beauties were ſo great as they were told.

The *Germaine* Lords, my Fathers neighbour freends,
(For why my Father was a *Germaine* Peere)
Willing to ſee the face which Fame commends,
Doe haunt his Court, and like and loue me deere.
All wooe, none winne, for Fortune would it ſo,
To ſette me hie, at laſt to caſt me low.

At length, farre bruited through hys famous fight,
Renowned *Humber* terror of hys time,
(More feard then lou'd of euery *Germaine* Knight)
Came to our Court, and ſaw me in my prime:
*A*ll like a mayden-roſe, as yet vntainted,
Where-with each touch deſires to be acquainted.

The complaint

His power, his perſon farre beyond report,
His promiſe to enſtall me in a throne:
His working words which mercy might extort,
Had power to faſhion loue where firſt was none:
So that two Damſels with my ſelfe agreed,
*T*o waight from him our fortunes and good ſpeed.

*T*hus we with armed eyes, whence loue did forage
The richeſt treaſures of his tender hart,
Inſpyred *Humber* by our lookes with courage,
With him from *Germaine* ſoyle we did depart:
For him, our friends, for him, our land we left,
With him, of friends, lands, life we were bereft.

His myghty minde which hunted after fame,
(Fore-ſtaling each occaſion of delay:)
His warlike troopes to tedious martch did frame,
*T*ill all arriu'd where as his ſhyppes did ſtay,
We were embarckt, and by propitious wind,
Within th' *Albanian* Coaſt did harbor find.

He that hath ſeene the daughters of the skye,
The myracles of nature in the fielde,
VVho after theyr imperiall chieftaine flye,
And cull ſuch comforts as the ſpring doth yeeld,
How each his taske, how all themſelues reuiue
At his commaund, for to enrich theyr Hiue:

Or

Or as the royall Monarcke of the Ants,
*A*rranging of his little-labouring traine,
(In Summer tyme fore-ſeeing Winters wants)
By theyr indeuours ſtores his neſt with graine,
Where each induſtrious elfe for common good,
Doth gather, ſeeke, regather happy foode.

So ſtriue theſe *Scithian* warriours, to expreſſe
*T*heir duties to theyr Prince by induſtrie:
Some pitch theyr *T*ents, and ſome theyr *A*rmes addreſſe,
Some ſcoute, ſome forage all the Country nie.
The Plow-mans hope, the thrifty Husbands tillage,
Is now become the waſt-full ſouldiours pillage.

Stout *Albanact* as then the *Scottish* King,
Hearing of *Humbers* proud inuaſion:
*T*o ſtoppe ambition leaſt it further ſpring,
Attended by the flower of all his Nation,
Encountered him, and that his barbarous band,
Endeuouring force, by force for to withſtand.

Then preſſed forth from depth of horrid hell,
The babes of wreakfull warre with threatning browes:
Reuengefull Wrath, and ſleepleſſe Enuie fell,
Prodigious Feare her trembling lymmes did rowſe:
And fleſh-leſſe Death, ledde blood-affecting Murther,
The tragicke change of fortune for to further.

The complaint

The Husbands ſcithe was chaunged to a ſword,
The Coblers-aule into a ſturdie launce:
Peace was obſcurd, of warre was euery word,
All prayd to Fortune for ſucceſ-full chaunce,
That ſits inthrond on her inconſtant ſeate,
And helpe them moſt who leaſt her helpe intreate.

As when to purge exceſsiue moyſt, deſcending
From *Saturns* ſpheare, or els ſuperfluous heate,
Ioue ſtyrd vp by *Mars*, (common good intending)
Sends lyghtning-flaſh to lay theyr angry threate.
So vviſer heads that knew the ſcourge of warre,
Sought ſooth-faſt meanes to mittigate the iarre.

But as a troope of fierce incenſed Bulles,
The Heardſ-mans ſtrokes or threats doe ſette at nought:
So they whoſe rankorous rage their iudgment dulles,
Had little minde to peace or peace-ſull thought.
" Who fight for Crownes, ſet life, ſet all to light,
" Who aime ſo hie, will die or hit the white.

The battailes ioynd, heauen mournd to ſee them ioyne,
The burniſht *Armes*, heauens brighteſt beautie baſht:
On warlike-ſteades with many a fattall ſoine,
The moodie men at Armes together daſht.
The Heauens to ſee, the Earth to beare did grone,
What God conſents to ſet theſe iarres at one?

As

As when a troope of harueſt thriftie ſwaines,
VVith cutting ſcithes earth ripned ritches movve:
Whole ſheaues of Corne lye ſtrewd vpon the plaines,
So fall the *Scots* before the conquering foe.
My *Humber* gaind both kingdome and renowne,
And *Albanact* loſt life, his ſtate, his Crowne.

When *Albanact* loſt life, his ſtate, his crovvne,
*T*hen we our lyues, our ſtates, our crownes attained:
We came to conquer and to put him downe,
*A*nd what we fought, by warlike ſword we gained.
Cæſar no more then *Humber* could intend,
Who came, vvho ſaw, who conquered in the end.

But vvoe is me, promotion is a puffe,
*T*heſe vvorldly honors are but ſhades of ſweete:
VVho ſeeke too much, before they gette enough,
Before they meete the meane, with death doe meete.
VVith death they meete, the *H*auen of all deſire,
VVhere will muſt waine, and pride cannot aſpire.

For vvhen *Locrinus* with his vvarlike brother,
His vvarlike brother *Cambre*, vnderſtood
Hovv partiall Fortune which deſerts doth ſmother,
Had brought to nought the neſtling of theyr brood:
*T*hey leuied men, marcht forth without incomber,
And fought, and gaind, and tryumpht ouer *Humber.*

Then fled my loue, who thought the world ſhold flie him,
And what he fledde, he mette with ere he ſought it,
For why the floods that paſſage did denie him,
Deni'de him not the death, before he thought it:
And in that flood which terminats the bound,
*T*wixt *England* & twixt *Scotland*, death he found.

Wheron the waters are called Humber waters to thys day.

There death he foũd, with many a warlike Knight.
*T*here found we thraldome, farre more worſe then death,
Cordes were our Crownes, our dainties were deſpight,
My two conſorts (aie's me) there loſt their breath.
There loſt *I* friends, there loſt I helpes, there hope,
But loe my fortune aymes at higher ſcope.

For where I loſt my loue, my friends, my hope,
There found *I* hope, there faithful friends, there loue:
*A*nd whilſt *I* went faſt fettered in a rope,
Weeping ſuch teares as might compaſsion moue,
I was preſented by vnhallowed hand,
To ſtoute *Locrinus* King of *Logiers* land.

Who like that thunder-threatning Potentate,
*T*he *A*rbiter of changes and increaſe,
Sate lightning forth ſuch lookes as might amate
Warre-breeding *Mars*, the countercheck of peace:
Him when I ſaw, *I* ſhooke, and ſhaking wept,
*A*nd weeping, to his throne for mercy crept.

And

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And

And whilſt *I* rent my careleſſe-ſcattered locks,
*T*hoſe tricked trammels where true loue was tangled,
*A*t *Locrins* breaſt for mercy fancie knocks,
Shadowed in ſeemely lookes where-with loue angled:
*A*nd when I cry'd, O pitty me my King,
His eyes cry'd pitty me, by woe looking.

*E*ach motion of mine eyes, enforc't commotion
Betwixt his will and reaſon what to aunſwere:
(But will where loue will rule, muſt haue promotion.)
My ſute firſt paſt for life, with liſtning eare
He heard, and graunted what *I* did require,
Ennobling of my life by his deſire.

My bonds newe broke, and I from fetters los'd,
*A*s mount the brother twinnes from waterie vaſt,
Within fayre *Thetis* liquid lappe fore-clos'd,
So from their humbled cloſures lightned faſt
My louely lampes, which earſt made interceſsion,
*A*nd by one looke, of all harts tooke poſſeſsion.

*A*ll wonder, and with dazeled eyes with-draw them,
Onely the right-borne Egle by theſe lights
*A*pprou'd his birth-right, and no ſooner ſaw them
*A*pparailed in hope, and choyce delights,
But vp he lookes, by ſuddaine ſight confounded,
And I by ſelfe-like ſight, was likely wounded.

" For

The complaint

" For vvhere there growes a ſimpathie of harts,
" Each paſsion in the one, the other paineth,
" *A*nd by each cariage of the outward parts,
(VVherein the actuall worke of loue remaineth)
*T*he inward griefes, miſlikes, and ioyes are tought:
And euery ſigne bewraies a ſecrete thought.

Short tale to tell, *Locrinus* had the palme
*A*nd intereſt in all my beſt deſseignes:
*E*ach kiſſe I lent him, breathed Indian balme
*T*o cure his woundes, to breake affections cheines
He had Loues *Moly* growing on my pappes,
To charme a hell of ſorrow and miſhappes.

Loe heere my ſecond ſteppe to high eſtate,
Now marke my ſecond fall and ouerthrow:
Behold in me the tragedy of fate,
*T*he true *Idea* of this worldly woe:
The *Eris* and *Erynnis* that proceedes
From wretched life, that truſts to Fortunes weedes.

Locrinus freed from hoſtile detriment,
Poſſeſt of loue by me, and me by loue:
(Whoſe lookes vnto his loue gaue nutriment)
Whether by fatall motion from aboue,
Or through the hote ſuggeſtions of his Lords,
Vnto a ſecond loue at laſt accords.

To

To *Guendolen*, to *Guendolen* (woe's me)
To Corineus daughter, by conſult
My deere *Locrinus* muſt eſpouſed be,
Euen heere gan *Fortune* proudly to inſult.
What ſayd I, to inſult, nay rather raigne,
For hence his tyranny he did maintaine.

The Engliſh King God knowes againſt his will,
(Or els his will, farre differed from his vowes)
His Nobles intimations to fulfill,
The Corniſh *Guendolena* did eſpouſe.
Shee got the Crowne, tho *I* was promiſt faire,
And he by her begot a royall heyre.

Then to my pride, rebated by her ryſing,
No day, no night, could paſſe me without plaint:
My thoughts were penſiue, ful of ſad ſurmiſing,
My dreames, ſome dreadfull domage did depaint.
Aloud my conſcience tolde, and I confeſt it,
My life was looſe, and bad me to deteſt it.

I feard *Locrinus* through his new contract,
Should grow in hatred of his auncient choyce:
I ſaw my credite vvas already crackt,
My life condemnd for leud by common voyce.
And what is worſe? I knew the Queene intended
That but with death her wrath ſhould not be ended.

The complaint

*A*midſt theſe thriuing thoughts, whilſt I aſſaied
With vaine-affected hopes, to ouer-top
The true-inflicted paines my hart betraid,
Locrinus came: and by ſweet words did ſtop
The breach, which guilty conſcience and vnreſt
Had made, within the rampayres of my breſt.

The ruines which inceſſant feare prouokt,
By his well tempered reaſons were renewed:
My halfe-dead ioyes whom danger long had chokt,
Were cheer'd with kiſſes which ſweet words inſewed.
Hys words attended by truth-meaning teares,
Rauiſht my hart, through myne attentiue eares.

Tho *Guendolen* (ſaith he) doth tyranniſe,
Yet *Elſted* is the ſoueraigne of my ſoule:
Th' inforced ſollace, like to vapour flies
That hath no power repining harts to towle.
*A*nd wreſted wedlocks breed but hated heate,
Where no loue ſeemes ſo ſweet, as ſtolne and ſecrete.

Ah, temporiſe my loue a little ſeaſon,
And reape the ripning harueſt of all pleaſure:
Gleane all my loues, and doe me but this reaſon,
To ſerue occaſion tyll ſhe gyues thee ſeaſure.
Rent out thy feares to mindes more bace and abiect,
And truſt thy lyfe to me, thy beauties ſubiect.

Diſpa-

Diſparage not my hope by thy miſdeeming;
*T*he neſt is thine, altho the Cuckow hatch there:
Loue lyues not there where lookes make louely-ſeeming,
Beare witnes heauens, *I* neuer meant to match there.
But I inforſt to flye a further miſchiefe,
*I*n colour her, in hart doe hold thee chiefe.

All theſe and more, ſweet chaines of honny ſpeech,
Deliuered by a trick *Herculean* tongue,
Able to tice all eares, and all griefes teach,
So rooted vp my ſorrowes as they ſprung,
That hope ſuruiu'd, and ioy exhaled greefe:
" For perfect loue is quickeſt of beleefe.

And to effect his honny promiſe plighted,
No pleaſures were vnſought to yeeld me ſollace:
The darkſome care which my harts hope benighted,
*T*he ſunne-ſhine of his princly loue did chace.
Delight in ſhowers of gold, in harmonie,
*I*n curious gemmes, was ſent to pleaſe mine eye.

And to aſſure my lyfe and his content,
A ſecond *Cretan* wonder he began,
Wherein nor wanted arte nor ornament,
Nor curious worke of high conceited man:
By hundreth waies, and twice as mickle winding,
Croſt, and recroſt, beyond all ſearchers finding.

The complaint

Not that Coloſſus reared vp in *Rhodes*,
Nor hanging Gardens houering in the sky:
Nor all the wonderous manſions and aboades
In *Egipt*, *Lemnos*, or in *Italy*,
Eyther for riches, cunning, or expence,
Might match this Laborinth for excellence.

Within thys Maze and curious Caue I kept,
*A*nd thoſe the *S*aphires of my ſhyning eyes
Long wakned by my feares, in quiet ſlept.
Heere when *Locrinus* liſt to wantonniſe,
I payd him trybute for thoſe gifts he ſent me,
With all the ſweets that God and nature lent me.

*S*o long in lyſtes of pleaſure did we ſtriue,
*T*ill both affections mutually agreed,
The happy heauens a Trophie did reuiue,
A *T*rophie of our tryumph and good ſpeede:
A pretty babe for me to ſtay withall,
A louely child for hym to play withall.

Then loe the fire regathered moodie might,
Long ſmothered in the embers of ſuſpect:
In me alone *Locrinus* tooke delight,
And ſo my new-borne *Sabrine* did affect,
That nor his wife, her ſonne, or ought could moue him
To leaue my loue, who did ſo deerely loue him.

Miſlikes

" Miſlikes are ſilly lets where Kings reſolue them,
" Where counſaile-chaſing will hath empery,
" Deedes are too preſt for reaſon to diſſolue them.
" *I*n mighty mindes a grounded vanity
" *L*ike *I*uie ſprings, that ceaſleſſe neuer ſtoppeth,
" Vntill her neighbour-Oake ſhe ouer-toppeth.

Locrinus hearing of the hapleſſe date
Of *Corineus*, *Guendolenues* Father:
Now gan to tempeſt forth his ſmothered hate
He durſt not threaten forth, or publiſh rather:
And both his wife, and his vnhappy chyld,
From Crowne, from Court, from fauour quite exild.

Then was I drawne like that ſea-foſtered Queene,
From thoſe obſcurer pryſons of my glory,
And brought abroade in tryumphe to be ſeene:
None durſt vpbraid, though many harts were ſory.
All likt my lookes, tho each one curſt my life,
To ſee a harlot ſo ſupplant a wife.

But as the Sunne in March, is held vnholeſome
For ſtirring vmors, and not laying them:
Filling the earth and ayre with moiſtnes fulſome,
Yet not reſoluing or decaying them,
So was *Locrinus* blamed for this action:
Who brought to head heere-through a mighty faction.

The complaint

For *Guendolen*, with that heroick ſprite
Where-with her Father was enobled erſt,
To wreake on me her *Miriades* of deſpight,
*T*he ſentence of her wrongs by power reuerſt,
Her harmes, by armes, ſhe vowd to ſatiſ-fie,
*A*nd heereon leuied a mighty Armie.

And thus attended in tryumphant order,
And garded by her warlike *Cornish* crew,
She pitcht her field, neere to thoſe banks which border
*T*his azure-mantled ſtreame, where now we rewe.
The King that ſets a womans threates at nought,
Preſt men, and met hys foe, and with her fought.

But ſo would Fortune, (fie on Fortune fickle)
*T*hat by a ſhaſt *Locrinus* was confounded:
His ſcattered troopes like ſheaues before the ſickle,
Fell downe, or fled, or died deadly wounded.
Ah guiltleſſe ſoules, they perriſht for my ſinnes,
And from theyr fall, my tragedy beginnes.

*A*h Fortune, nurſe of fooles, poyſon of hope,
Fuell of vaine deſires, deferts deſtruction,
Impugner of preuentions, errors ſcope,
Suppoſed ſoueraigne through our vaine conſtruction,
Princeſſe of Paganiſme, roote of impietie,
Deuill on earth masked in deitie;

Scorne

of *Elſtred.*

*S*corne of the learned, Follies eldeſt ſiſter,
Baſtard of tyme, begot by vaine opinion
*A*gainſt thy power, O peeuiſh proud reſiſter,
Mother of lyes, and Miſtreſſe of illuſion,
Vampe of vaine glory, double faced ſhroe,
Whoſe ſmyles at firſt ſuccesfull, end in woe.

*I*t was not thou, (tho worldly wits accuſe thee)
*T*hat ſette *Mount Gibel* of my plagues a burning:
It was not thou, my conſcience doth excuſe thee,
It was my ſinne that wrought myne ouer-turning.
It was but iuſtice, from the heauens inflicted
On luſtfull life, defamed and conuicted.

As when the poule that vnder-props the Vine,
Is reft away, the crimſon cluſters fall,
*A*nd as the buildings ſuddainly decline,
That want the meanes to ſtay them vp withall:
So when the King, and all his truſty freends
Were fled or ſlaine, then loe mine honour ends.

My lyttle daughter left alone with me,
Both trauerſing the fatall blood-dewd plaine:
More fit to feare, then fleete avvay to flee,
*A*t laſt arriu'd where as my loue lay ſlayne: (breeding,
Oh ſlaying ſight, vvounds vvounding, death, death
Pale lookes (yee ſeales of ſorrovv) palenes feeding.

Svveete

The complaint

Sweet Image of his lyuing excellence,
Whilſt thus it lay (ah-las that thus it lay)
Impatient greefe would leaue me no defence,
I cald on death, but teares wept death away.
  His worſt was paſt, *I* ſigh'd, but ſighes nor ſlender
  Teares worke no truce, but where the hart is tender.

And as the ſtraw vnto the *I*ette faſt cleaueth,
So clunge *I* both myne armes about his necke:
Pouring my plaints in eares that nought conceaueth.
Ah loue (quoth *I*) vnkind, why doſt thou checke,
  Why doſt thou mate the minds that moſt admire thee,
  And in our needes, inconſtant thus retire thee?

Breathe life in him againe, or leaue me breathleſſe,
Or from thine enuious tryumphant throne,
Send forth *Deſpayre* with locks vnkempt and wreathleſſe,
*T*o ioyne by death two foules in life but one.
  And ſince at once our harts thou didſt inſpire,
  Let both of vs (O Loue) at once expire.

Oh ſpent on barraine ground, my flood-like weeping
Loue would not heare: tho gan I trembling try
If kiſſes could reuiue his ceaſleſſe ſleeping,
But death repines theſe baites of fond deſire.
  I ſuckt his wounds, and wrapt them round about,
  But (ah) the life before was iſſued out.

I

I ſaynting fell, enfeebled through my ſufferaunce,
My child that ſaw me fall, for griefe fell by me:
I wept, ſhe cryde, both gaue griefe ſuſtenaunce,
I fainted, and ſhe fainting layd her nie me.
Euen what I kyſt, ſhe kiſt, and what I ſayd
She ſayd, and what I fear'd, made her afrayd.

For euery ſigh, a ſigh, for euery teare,
A teare, ſhe was no niggard of her moane;
*A*h beauties bloſſome blaſted in the eare,
*T*hou daughter of the hapleſſe woful one,
*T*he croppes of cares together muſt thou gather,
And looſe at once, both Mother, life, and Father.

Whilſt thus we breath'd our Elegies of ſorrow,
Not recking who beheld, or who ſurpris'd vs,
*T*he free-booters that raunge the Champion thorow,
(Who by our robes, of ſome high race ſurmis'd vs)
Layd hands on vs, and brought vs to the Queene,
Who ſate tryumphant royally befeene.

Looke how fayre locked *Iuno* was affected,
When ſhe the monſter-queller did behold,
With ſelfe-like proud-full enmitie infected
The Queene ſate, hatching murthers manifold;
And as the wrathfull tempeſt, that doth follow
*I*n high-topt trees, long murmureth ere it blow,

So gan ſhe to euacuate by her tongue,
The *Hydraes* of reuenge ſhe had intended:
With tyring taunts at firſt my heart ſhe ſtoonge,
And fierce vpbraydes with bitter buffets ended.
Suborner of laſciuiouſneſſe, (ſhe cride)
Haſt thou no vale of ſhame, thy lookes to hide?

Miſgouern'd Minion, in whoſe wanton browes
*T*he regiſters of wretched life are written:
Suborner of contempt, laſciuious blowſe,
By whom my ioyes were blaſted and froſt-bitten.
*M*iſtreſſe of murthers, looſeneſſe, and what not?
Now are you compaſt in your proud complot.

The Cædar tree is falne, that did protect you
From euery ſtormie threat and hate I ment thee:
But now fierce rage by footſteps ſhall direct you
*T*o timeleſſe death; for-thy vaine wretch repent thee,
*T*hou art but dead: for death my hate muſt bound,
*T*hy childe, thy ſelfe, together ſhall be drownd.

This ſaid, ſhe wild the Miniſters to bind
Our tender armes: and now pale feare addreſt
Our wayning roſes, quite beyond theyr kind,
To flie our cheekes, and helpe our hearts oppreſt.
Feare ſommond teares, teares came, and ſtroue to ſtint
A ceaſleſſe hate, within a hart of flint.

But

But weladay our Doomeſday was ordaind,
For when the oceans of our moane aſſaild her:
A ruthles rocke, deaf-eared, ſhe diſdaind,
We faild not to ſubmit, but pittie faild her.
Then lowlie-creeping proſtrate at her feete,
In theſe laments for mercy I intreate.

Pittifull Queene (ſayd *I*) vouchſafe t'aſſommon,
The partialleſt opinions of thy mind:
And yet remembring thee thou art a woman,
Heare thou with reaſon, not affection blind:
Then loe my prooſes to ſuch effect ſhall ſort,
As they from thee ſome pittie ſhall extort.

If vnder couert of ambitious riſing,
Or fond intention to ſuggeſt the King,
Or by complots of mine owne lewd deuiſing,
I had ſurmiſd or practiſd any thing,
Where-through *Locrinus* ſhould affect me ſo,
Iuſt were my death, and iuſt mine ouerthrow.

But happy heauens haue regiſtred the truth,
They know my cauſe, and they can thee aſſure
It was not I, it was thy husbands youth
That made him loue, and traind him to the lure.
What ſhould poore Captiues doo? or what ſhould I?
Twere better loue and liue, than loath and die.

The complaint

My ſexe was weake, my ſences farre more weaker,
*A*fflictions taught me to accept occaſion:
I am a poore vnwilling wedlock breaker,
I was vnable to withſtand inuaſion:
For where the Conquerer crau'd, I knew full well
He could commaund, if ſo *I* ſhould rebell.

What is the Wren, to wraſtle with the Gripe?
Or mine vnarmed will to reſolution?
*A*lthough my beauty made affections ripe,
His was the palme, and his the execution.
My ſufferaunce was my fault, he did exact all,
He ſought, he taught me firſt for to enact all.

Then mighty Soueraigne mittigate thine ire,
For why I ſinn'd vnwilling and enforced:
And tho an exile, let me hence retyre.
But if compaſsion be from thee diuorced,
O let me die, and true compaſsion take
Vpon my daughter, for her fathers ſake.

Looke how in royall characters inchaſed,
*S*he beares the records of his haughty hart.
Stoope princely mayde, be not ſo lofty paced,
Not what thou wert thinke thou, but what thou art.
Wilt thou not ſtoope? ah wretch, perhaps thou deemeſt
The Queene will pardon, ſince ſo ſweet thou ſeemeſt.

Fayre

Fayre-looking ſoule, how often did *I* ſeale
Kiſſes vppon her cheekes, whilſt thus *I* pleaded?
But all in vaine for pitty *I* appeale,
Sentence of death already was arreaded;
Faſt bound, to *Seuerns* bancke *I* was conducted,
Readie to die, yet not to death inſtructed.

Meane-while, my ſweet *Sabrina* weeping haſted
To *Guendolen*, and with her little palme
Strooke on her marble-breaſt, by no griefe waſted,
Striuing by ſmiles her moody wrath to calme.
She kiſt her hand, and ſtraight embraſt her neck,
As if inforcing mercie by a beck.

Pardon ſhe cry'd, oh Madam, ſaue my Mother.
Yea Mother ſo *I* cry'd, ſaid *Sabrine* tho.
Oh let me novv no longer ſorrow ſmother,
But by my ſelfe capitulate my woe:
Since none are fit, or meeteſt to reueale it,
Then thoſe who like my ſelfe, doe likewiſe ſeele it.

I ſaw the death prepared for my life,
I ſaw the teares my Mother wept for me:
I ſaw the wofull louer and the wife,
Th' one paſt pitty, th' other pittying me.
I pittied both, th' one, wanting remorſe,
Th' other, ſince her plaints had little force.

And both of theſe with ſelfe like pittie wounded,
Beheld me, whilſt I dallyed for my death:
I dallied with that lippe which me confounded,
The lippe that gaue eiection to my breath.
*T*he lippe which through the office of the toung,
Made age-purſuing death to feaſe on young.

How much for thee ſweet mother did I flatter,
Pledging tranſparant Chriſtall for ſome pittie?
I know, God knowes, God knowes, I know the matter,
Will would not heare the words of wanton prettie:
Both, both muſt dye, I mother, thou muſt dye,
Thou muſt be drownd, ſweet mother, ſo muſt I.

As climes the auncient ſhaddow of the field,
*T*he Father-oake, whoſe rootes ſo deepely enter,
As where the ſpreading boughes midſt heauens doo build,
The reſt lyes cloſd in the *T*artarian center:
Whom fierce *Vulturnus* (wonder-working blaſt)
Nor Southerne healthles wind can ouercaſt.

So ſat the Queene vndaunted and vntainted,
*L*ike to her ſelfe, an enuious minded woman:
With no kind pleas, her eares would be acquainted,
Away with them ſhe cryes. Ah-las that no man
Weepes now with me; for then what creature curſt not
The cruell Queene, tho reprehend they durſt not.

Then

Sabrine. *T*hen you and *I* ſweet Mother were led forth,
Elſtred. We were led foorth ſweet daughter to our laſt;
Sabrine. Our words, our beauties had but little worth,
Elſtred. So will the heauens: that pureſt, ſooneſt waſt.
Sabrine. I cride, help mother, help, when *I* was drowned,
Elſtred. Ah helples both, yet wanting helpe renowmed.

Thus caſt at once into the wofull waue,
*T*hat laught for to embowell natures treaſures:
I forſt my ſelfe, my *Sabrine* for to ſaue,
But death no time, no age, no reaſon meaſures.
Helpe mother when thou crydſt, *I* came vnto thee,
And then I died, when drowning did vndoe thee.

Both dyed at once: the *A*nnals of miſhap,
Wherein woe-tempted men may read theyr fortune:
Since all are ſubiect to the ſelfe like trap,
*A*nd ſelfe like death may ſweeteſt foules importune.
Sabrine. *I* thus we dyed, yet not with ſelfe like fame,
For floting *Seuerne* loues *Sabrinaes* name.

So may he prattle ſtill vnto his vvaue,
Sabrinaes name, whilſt brine ſalt teares ſea weepeth:
And if the Gods or men compaſsion haue,
Compaſsion that vvith tender hearts nere ſleepeth,
We both ſhall liue. This ſaid, both ſought their Tombe
Within the waues, and ſuncke vnto the bottome.

The

The complaint

*T*he Water-Nimphes with their vnkembed treſſes,
The byrds that ſaw the Water-Nimphes aſſembled,
*T*he fiſhes that were fedde by their diſtreſſes,
*T*he floods with all of theſe, together trembled:
And I gotte home and weepingly thus pend it,
Careleſſe of thoſe that ſcorne and cannot mend it.

FINIS.









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